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A
DISCOURSE
CONCERNING

Ridicule and Irony

IN
WRITING,

IN A

LETTER

as supposed) from Anthony Collins, Esq.
To the Reverend

Dr. NATHANAEL MARSHALL.

of Exeter.

*Ridiculum acri
Fortius & melius magnas plerumq; secat res.*

*Ridentem dicere verum
Quid vetat?*

L O N D O N :

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A

DISCOURSE

CONCERNING

Ridicule and Irony, &c.

REVEREND SIR,

IN your *Letter to Dr. Rogers*, which he has publish'd at the End of his *Vindication of the Civil Establishment of Religion*, I find a Notion advanc'd by you: which as it is a common and plausible Topick for Persecution, and a Topick by which you, and many others, urge the Magistrate to punish [or, as you phrase it, *to pinch*] * Men for controversial Writings, is particularly proper at this time to be fully consider'd; and I hope to treat it in such manner as to make you your self, and every fair Reader, sensible of the Weakness thereof.

You profess to “ vindicate † a sober, serious, and modest Inquiry into the Reasons of any Establishment.”

* Page 337.

† Pag. 302.

And you add, that you “ have not ordinarily
 “ found it judg’d inconsistent with the Duty of a
 “ *private Subject*, to propose his Doubts or his Rea-
 “ sons to the Publick in a *modest* way, concerning
 “ the *Repeal* of any Law which he may think of
 “ ill Consequence by its Continuance. If he be a
 “ Man of Ability, and well vers’d in the Argu-
 “ ment, he will deserve some Attention; but if
 “ he mistakes his Talent, and will be busy with
 “ what he very little understands, Contempt and
 “ Odium will be his unavoidable and just Allot-
 “ ment.” And you say, that “ Religion is more
 “ a personal Affair, in which every Man has a pe-
 “ culiar Right and Interest, and a Concern that
 “ he be not mistaken, than in any other Case or
 “ Instance which can fall under the Cognizance of
 “ the Magistrate; and that greater Allowances
 “ seem due to each private Person for Examination
 “ and Inquiry in this, than in any other Example.”

And herein I must do you the Justice to acknow-
 ledge, that you speak like a Christian, like a Protestant,
 like an *Englishman*, and a reasonable Man; like a Man
 concerned for Truth, like a Man of Conscience; like
 a Man concern’d for the Consciences of others;
 like a Man concern’d to have some Sense, Learn-
 ing, and Virtue in the World; and, in a word,
 like a Man who is not for abandoning all the va-
 luable Things in Life to the Tyranny, Ambition,
 and Covetousness of Magistrates and Ecclesiasticks.

But you observe, that “ municipal Laws *, how
 “ trivial soever in their intrinsick Value, are never
 “ to be *insulted*; never to be treated with *Buffoonery*
 “ and *Banter*, *Ridicule* and *sarcastick Irony*. So
 “ that Dr. Rogers’s grand Adversary will have from
 “ you no measure of Encouragement to his man-
 “ ner of Writing.” Again, you “ never † desire
 “ to see the Magistrate fencing in the publick Re-

* Page 301.

† Pag. 307.

“ ligious with so thick a Hedge as shall exclude
 “ all Light, and shall tear out the Eyes of all such
 “ as endeavour to see thro’ it. *Sober arguing* you
 “ never fear: *Mockery* and *bitter Railing*, if you
 “ could help it, you would never bear, either
 “ *for the Truth or against it.*”

Upon which I offer these following Considerations.

1. *First*, If what you call *Insult*, *Buffoonery*, *Banter*, *Ridicule* and *Irony*, *Mockery* and *bitter Railing*, be Crimes in Disputation, you will find none more deeply involv’d in it than our most famous Writers, in their controversial Treatises about *serious* Matters; as all Notions and Practices in Religion, whether reasonable or absurd, may be equally and justly deem’d: the Notions and Practices of Papists, Presbyterians, Quakers, and all other Sects, being no less *serious* to their respective Sects than ridiculous to one another. Let any Man read the Writings of our most eminent Divines against the *Papists*, *Puritans*, *Dissenters*, and *Hereticks*, and against one another, and particularly the Writings of *Alexander Cook*, *Hales*, *Chillingworth*, *Patrick*, *Tillotson*, *Stillingfleet*, *Burnet*, *South*, *Hickes*, *Sherlock* and *Edwards*, and he will find them to abound with *Banter*, *Ridicule*, and *Irony*. *Stillingfleet* in particular, our greatest controversial Writer, who passes for *grave* and *solemn*, is so conscious of his use thereof, that he confesses that Charge of the Papists against him, saying *, “ But I forget my Adversary’s grave admonition, that I *would treat these Matters seriously*, “ *and lay aside Drollery.*” And again, after a *Banter* of near a Page, he says †, “ But I forget I am so “ near my Adversary’s Conclusion, wherein he so “ gravely advises me, that I *would be pleas’d for once*

* *Stillingfleet’s Answer to several late Treatises, &c. Page 14.*

† *Page 71.*

“ to write Controversy, and not Play-Books.” Nor did I ever hear the Divines of the Church condemn the Doctor for his sarcastical Method of writing Controversy. On the contrary, I remember at the University, that he used to be applauded no less for his Wit than for his Learning. And to exalt his Character as a Wit, his *Conferences between a Romish Priest, a Fanatick Chaplain, and a Divine of the Church of England, &c.* were spoken of as an excellent Comedy, and especially for that Part which the *Fanatick Chaplain* acts therein, who makes as comical and as ridiculous a Figure as he does in any of the Plays acted on the Stage. And in his Controversy with *Dryden* about the *Royal Papers*, and those of the *Duchess of York*, he was deem’d to have outdone that famous *Satirist* in tart Repartees and Reflections; and to have attack’d the Character of the Poet with more severity, than that Poet, who was so remarkable for his satirical Reflections on the holy Order, did the Character of the Divine: As for example, he says to *Dryden**, “ Could nothing be said by you of Bishop *Morley*, but that *Prelate* of rich Memory? Or had you a mind to tell us he was no Poet? Or that he was out of the Temptation of changing his Religion for Bread?” And many Citations us’d to be produc’d out of his Writings, as Specimens of his ironical Talent; among which I particularly remember his *Ridicule* of his Adversary Mr. *Alsop*, a famous Presbyterian Wit and Divine; whose Book, which was full of low Raillery and Ridicule, he resembles † to the Bird of Athens, as made up of Face and Feathers. And the Doctor himself adds, in Justification of the polite Method of Raillery in Controversy, that there is a pleasantness of Wit, which serves to entertain

* Vindication of the Answer to the Royal Papers. p. 105.

† Preface to Unreasonableness of Separation. p. 62.

the Reader in the rough and deep way of Controversy. Nor did Mr. *Alsop* want Approvers of his Raillery in his own Party. Mr. *Gilbert Rule**, a great Scotch Presbyterian Divine, who defended him against *Stillingfleet*, contends in behalf of his Raillery, "That the Facetiousness of Mr. *Alsop's* Strain "needed to have bred no Disgust, being as a "Condiment to prevent *Tædium* and Nauseousness." And he adds, "That he knows none that blame "the excellent Writings of Mr. *Fuller*, which have "a Pleasantness not unlike that of Mr. *Alsop*."

And this manner of writing is seldom complain'd of, as unfit to be allow'd, by any but those who feel themselves hurt by it. For the solemn and grave can bear a solemn and grave Attack: That gives them a sort of Credit in the World, and makes them appear considerable to themselves, as worthy of a serious Regard. But Contempt is what they, who commonly are the most contemptible and worthless of Men, cannot bear nor withstand, as setting them in their true Light, and being the most effectual Method to drive Imposture, the sole Foundation of their Credit, out of the World. Hence *Stillingfleet's* Popish Adversaries, more conscious perhaps of the Ridiculousness of Popery than the common People among Protestants themselves, fall upon him very furiously. One says †, "That by "the Phrases, which are the chief Ornaments that "set off the Doctor's Works, we may easily guess "in what Books he has spent his Time; and that "he is well vers'd in *Don Quixot*, the *Seven Cham-* "pions, and other *Romantick Stories*. Sure the "Doctor err'd in his Vocation: Had he quitted "all serious Matters, and dedicated himself wholly "to Drollery and Romance, with two or three

* *Rule's Rational Defence of Nonconf.* p. 29.

† *Preface to Stillingfleet still against Stillingfleet.*

“ Years under *Hudibras*, he might have been a
 “ Master in that Faculty ; the Stage might have
 “ been a Gainer by it, and the Church of *England*
 “ would have been no Loser.”

Another of his Adversaries says, “ * Peruse the
 “ Doctor Page after Page, you will find the Man
 “ all along in peevish Humour, when you see his
 “ Book brimfull of tart biting Ironies, Drolleries,
 “ comical Expressions, impertinent Demands, and
 “ idle Stories, &c. as if the discharging a little
 “ Gall were enough to disparage *the clearest Mi-*
 “ *racles* God ever wrought.”

But what are these *clearest Miracles* God ever wrought? Why, the most extravagant, whimsical, absurd, and ridiculous Legends and Stories imaginable ; such as that of *St. Dominick* †, who when the Devil came to him in the Shape of a *Monkey*, made him hold a Candle to him while he wrote, and keep it so long between his Toes, till it burnt them ; and his keeping the Devil, who sometimes came to him in the Shape of a *Flea*, and by skipping on the Leaves of his Book disturb'd his Reading, in that Shape, and using him for a Mark to know where he left off reading : Such as *St. Patrick*'s heating an Oven with Snow, and turning a Pound of Honey into a Pound of Butter : Such as *Christ*'s marrying Nuns, and playing at Cards with them ; and Nuns living on the Milk of the blessed Virgin *Mary* ; and that of divers Orders, and especially the *Benedictine*, being so dear to the blessed Virgin, that in Heaven she lodges them under her Petticoats : Such as making broken Eggs whole ;

* *Preface to a Discourse of Miracles* wrote in the *Roman Church*, &c.

† See *Stillingfleet's Second Vind. of the Protestant Grounds of Faith*, c. 3.

and of People, who had their Heads cut off, walking with their Heads in their Hands, which were sometimes set on again: Such as Fasting for a hundred Years; and raising Cows, Calves, and Birds from the Dead, after they had been chopt to Pieces and eaten, and putting on their Heads after they had been pull'd or cut off; and turning a Pound of Butter into a Bell; and making a Bull give Milk; and raising a King's Daughter from the Dead, and turning her into a Son; and the several Translations thro' the Air of the Virgin *Mary's* House from *Palestine* to *Loretto*, and the Miracles wrote there; and more of the like Kind.

Are these, or such as these the *clearest Miracles God ever wrought*? Do such Miracles deserve a serious Regard? And shall the *Gravity* with which Mankind is thus banter'd out of their common Sense, excuse these Matters from *Ridicule*?

It will be difficult to find any Writers who have exceeded the Doctors, *South* and † *Edwards*, in *Banter, Irony, Satire* and *Sarcasms*: The last of whom has written a Discourse in *Defence of sharp Reflections on Authors and their Opinions*; wherein he enumerates, as Examples for his Purpose, almost all the eminent Divines of the Church of *England*. And Mr. ‡ *Collier*, speaking of a Letter of the Venerable *Bede* to *Egbert* Bishop of *York*, says, “The Satire and Declamation in this *Epistle* shews “the *pious Zeal* and *Integrity* of the Author;” which seems to imply, that *Satire* and *Declamation* is the orthodox and most pious Method of writing in behalf of *Orthodoxy*.

† *Edwards's New Discov.* p. 184—215.

‡ *Ecclesiast. Hist.* cent. 8. p. 196.

Dr. Rogers, to whom you write, falls into the Method of Buffoonery, Banter, Satire, Drollery, Ridicule, and Irony, even in the Treatise to which your Letter is subjoined, and against that *Person* whom you would have punish'd for that Method: When he says to him, * “ Religion then, it “ seems, must be left to the Scholars and Gentle- “ folks, and to them ’tis to be of no other use, but “ as a Subject of Disputation to improve their “ Parts and Learning; but methinks the Vul- “ gar might be indulged a little of it now and “ then, upon Sundays and Holidays, instead of “ Bull-baiting and Foot-ball.” And this insipid Piece of Drollery and false Wit [which is design’d to ridicule his Adversary for asserting, that *What Men understand nothing of, they have no Concern about*; which is a Proposition that will stand the Test of *Ridicule*, which will be found wholly to lie against the Doctor, for asserting the Reasonableness of imposing Things on the People which they do not understand] is the more remarkable, as it proceeds from one, who is at the same time for using the Sword of the Magistrate against his Adversary. One would think the † *Inquisitor* should banish the *Droll*, and the *Droll* the *Inquisitor*.

One of the greatest and best Authorities for the *pleasant* and *ironical* manner of treating *serious* Matters, is that eminent Divine at the Time of the Reformation, the great *Erasmus*, who has written two Books in this way with great Applause of Protestants, and without subjecting himself to any Persecution of Papists: which makes it highly proper to propose them to the Consideration of the Reader, that he may regulate his Notions, by what, it

* Vind. p. 199.

† See Shaftesbury’s *Characteristicks*, Vol. I. p. 61.

may be presum'd, he approves of in that Author. These two Books of *Erasmus* are his *Colloquies*, and his *Praise of Folly*.

His *Colloquies* were wrote in imitation of *Lucian's Dialogues*; and I think with equal, if not superior, Success.

Both these Authors had an Aversion to sullen, austere, designing Knaves; and both of them being Men of Wit and Satire, employ'd their Talents against *Superstition* and *Hypocrisy*. *Lucian* liv'd in an Age when *Fiction* and *Fable* had usurp'd the Name of *Religion*, and *Morality* was corrupted by Men of *Beard* and *Grimace*, but scandalously *Leud* and *Ignorant*; who yet had the Impudence to preach up *Virtue*, and style themselves *Philosophers*, perpetually clashing with one another about the Precedence of their several Founders, the Merits of their different Sects, and if 'tis possible, about Trifles of less Importance: yet all agreeing in a different way to dupe and amuse the poor People, by the *fantastick* Singularity of their Habits, the unintelligible Jargon of their Schools, and their Pretensions to a severe and mortify'd Life.

These Jugglers and Impostors *Lucian* in great measure help'd to chase out of the World, by exposing them in their proper Colours, and by representing them as ridiculous as they were. But in a few Generations after him, a new Race of Men sprung up in the World, well known by the Name of *Monks* and *Fryars*, different indeed from the former in Religion, Garb, and a few other Circumstances; but in the main, the same sort of Impostors, the same ever-lasting Cobweb-Spinners, as to their nonsensical Controversies, the same abandon'd *Wretches*, as to their Morals; but as to the mysterious Arts of heaping up Wealth, and picking the

the People's Pockets, infinitely superior to the *Pagan Philosophers* and *Priests*. These were the sanctify'd Cheats, whose Folly and Vices *Erasmus* has so effectually lash'd, that some Countries have entirely turn'd these Drones out of their Cells; and in other Places, where they are still kept up, they are in some measure become contemptible, and obliged to be always on their Guard.

The Papists say, that these “ * *Colloquies*, by turning into *Ridicule* the Devotion to the holy Virgin and Saints, the Worship of Relicks and Images, religious Vows and Pilgrimages, have made more Hereticks than the Works of *Luther* and “ *Calvin*.” And I find the reverend Mr. *Trapp* [after calling † *Reliques*, FOOLISH] celebrates *Erasmus* for having abundantly RIDICUL'D them.

His *Praise of Folly* treats of serious Matters, in such a gay, familiar, ingenious and pleasant manner, as makes it a Work proper to be read by intelligent People, to remove out of their Minds all Bigotry contracted by Ignorance and an evil Education, all Peevishness, Hatred, and Ill-nature towards one another, on account of different Sentiments in Religion; and to form in them the natural Principles of Moderation, Humanity, Affection and Friendship. Our learned and ingenious Bishop *Kennet* could not do a more signal Piece of Service to our Country, than by translating into *English* this Book, which the Ladies have now an Opportunity of understanding no less than the Men; and from whence they may see the pleasant, amiable, and just Disposition of Mind of one of the most learned and ingenious Men that ever liv'd, as well

* *Memoirs de Trevoux*, An. 1707. p. 396. An. 1717. p. 1200.

† *Trap's Popery truly stated*, p. 123.

as Author of a great Number of religious and devotional Books; nor could the Bishop well give a heartier Stroke at Popery, than by approving of *Erasmus's* * *laughing* at it, and applauding his numberless *Taunts on its Impostures, Cheats, and Delusions.*

Our Clergy have ever treated Mr. *Hobbes* with the greatest Mockery, Ridicule and Raillery: As for example, *Ward* Bishop of *Sarum*, *Bramhal* Bishop of *Derry*, *Parker* Bishop of *Oxford*, Dr. *Wallis* in his several bantering Treatises against him, *Lucy* Bishop of *St. Davids*, *Shafto*, and particularly the Reverend *Droll*, Dr. *Eachard*, in two *Dialogues*, which, it is well known, have been universally well receiv'd by the Clergy, and that for their Treatment of Mr. *Hobbes* in the ridiculing Way; for which the Author himself makes the following just Apology, in his *Dedication* of his *Second Dialogue* to Archbishop *Sheldon*, " That of all Triflers, 'tis
 " the *Set*, the *Grave*, the *Philosophical*, and the
 " *Mathematical* Trifler, to which he has the great-
 " est Aversion; whom when he meets, very grave-
 " ly making out all Men to be rational Beasts
 " both in Nature and Conversation, and every
 " Man, he pleases, a rational Rebel; and upon
 " any Fright or Pinch a rational Atheist and Anti-
 " Christian; and all this perform'd with all DE-
 " MURENESS, SOLEMNITY, QUOTATION
 " of SCRIPTURE, APPEALS to CONSCIENCE
 " and CHURCH-HISTORY; he must humbly
 " beg his *Grace's* Pardon, if then he has endea-
 " vour'd to SMILE a little, and to get as much
 " out of his Road and way of Writing as possible." These *Dialogues* used to be much recommended to the Youth to make them laugh at Mr. *Hobbes*, who

* *Preface.*

was constantly represented as provok'd and put out of all Temper by them, and was said to have vented this strange and impious Expression, upon its being told him, that *the Clergy said Eachard had crucify'd Hobbes*; "Why then don't they fall down and worship me?"

Mr. *Selden* has been the constant Subject of Clergy-banter, for his *History of Tythes*; in the *Preface* to which, "He reproaches the Clergy with Ignorance and Laziness, and upbraids them with having nothing to keep up their Credit but *Beard*, *Title*, and *Habit*; and their Studies reach'd no farther than the *Breviary*, the *Postils*, and *Poly-anthea*." For this Work he was attack'd more particularly by three Divines, *Tillesly*, *Mountagu*, and *Nettles*. And their Success was thus originally represented *, "That he was so gall'd by *Tillesly*, so gagg'd by *Mountagu*, and so stung by *Nettles*, that he never came off in any of his Undertakings with more loss of Credit." And this Jest has pass'd much upon the World, and been continued down in many Books, where Mr. *Selden* is mention'd, to his Discredit with ignorant Readers, but not with the Knowing and Learned; who, as Dr. *Wotton* tells us †, have, now Party-heats are over, acquiesced in what Mr. *Selden* advanc'd; who first, OF ALL CHRISTIANS, set the Affair of Tythes in a clear Light.

It is usually said the Comedy called *Ignoramus*, which is a Clergy-banter upon the Law, was a design'd Return for Mr. *Selden's History of Tythes*.

The Reverend Dr. *Beaumont*, late Master of St. *Peter's College* and King's Professor of Divinity, has given us a Book, entitled, "Some Observations

* *Heylin's History of the Presbyterians*, p. 391.

† *Wotton on the Misna*, p. 118.

“ upon the Apology of Dr. Henry More for his “ *Mystery of Godliness* ;” which endeavours to render the said Doctor ridiculous, and set People a laughing at him, (p. 9. &c. 64.) and used to be applauded as a complete Performance in the way of Raillery and Irony, and was well receiv’d for being directed against a Person esteem’d Heterodox.

Many Clergymen have written Books to banter the Works of Mr. Locke, among whom Dr. Edwards must have the first Place ; whose *Brief Vindication of the fundamental Articles of the Christian Faith*, which has the *Imprimatur* before it of James, Beaumont, Covel, and Balderston, four Cambridge Heads, was never exceeded by the most licentious Droll.

When Sorbier’s *Voyage to England*, which was a pert and insolent Abuse and Satire on the Nation, and written in the *French* manner of contemptuously treating all Countries and Men but *France* and *Frenchmen*, was publish’d, it was deem’d proper that a drolling and satirical Answer should be given to it, and that the Reverend Dr. Sprat should be the Droll employ’d ; who perform’d his Part according to the Expectation of the Drolling Court of King Charles II. and as the ingenious Mr. Addison tells us, * *Vindicated the Honour of his Country, in a Book full of Satire and Ingenuity.*

Bishop Beveridge ever pass’d for a serious and profound Divine ; and his Writings have fix’d that Character upon him among the Religious of the High Church, who have receiv’d his *Private Thoughts* and his Volumes of *Sermons*, like *Manna* from Heaven. And yet possibly never Man had two more severe Attacks made upon him than he had ; one by Bishop Stillingfleet, who in *A Vindication of their Majesties Authority to fill the Sees of*

the depriv'd Bishops, &c. occasion'd by Dr. *Beveridge's* Refusal of the Bishoprick of *Bath* and *Wells*, satirizes both his *Prudence* and his *Sincerity*; and another, by an ingenious Bishop also, who in *A short View of Dr. Beveridge's Writings*, has in a most refin'd drolling manner represented those Writings as abounding in most absurd and ridiculous Divinity.

But one of the justest and finest Pieces of *Irony*, and the most timely and seasonably vented, and that deserves perpetual Remembrance, is, *Andrews* the grave Bishop of *Winchester's* *Irony*, on *Neal* the grave Bishop of *Durham*; of which we have the following Relation in the Poet *Waller's Life*, prefix'd before his Works: " On the Day of the
 " Dissolution of the last Parliament of King *James*
 " the First, Mr. *Waller*, out of Curiosity or Re-
 " spect, went to see the King at Dinner; with
 " whom were Dr. *Andrews* the Bishop of *Win-*
 " *chester*, and Dr. *Neal* Bishop of *Durham*, stand-
 " ing behind his Majesty's Chair. There happen'd
 " something very extraordinary in the Conversation
 " those Prelates had with the King, on which
 " Mr. *Waller* did often reflect. His Majesty ask'd
 " the Bishops, *My Lords, cannot I take my Subjects*
 " *Money when I want it, without all this Formality in*
 " *Parliament?* The Bishop of *Durham* readily
 " answer'd, *God forbid, Sir, but you should; you are*
 " *the Breath of our Nostrils.* Whereupon the King
 " turn'd and said to the Bishop of *Winchester*,
 " *Well, my Lord, what say you?* Sir, replied the
 " Bishop, *I have no Skill to judge of Parliamentary*
 " *Cases.* The King answer'd, *No Put-offs, my*
 " *Lord; answer me presently.* Then, Sir, said he,
 " *I think it is lawful for you to take my Brother Neal's*
 " *Money, for he offers it.* Mr. *Waller* said the
 " Company was pleas'd with this Answer, and the
 " Wit

“ Wit of it seem'd to affect the King.” Which shews the exceeding Aptness and Usefulness of a good *Irony*; that can convey an Instruction to a vicious, evil, and tyrannical Prince, highly reflecting on his Conduct, without drawing on his Resentment.

To these famous Divines I might add the most eminent and renowned Philosophers of Antiquity, who, either out of a Contempt of Mankind, or to gratify their peculiar Tempers, or to correct the Vices and Follies of Men, and to instil virtuous Maxims in those who would only receive them in some pleasant way, set up for good Humour, Mirth, and Drollery, as their standing Method of Life, and of Conversation with the World; and have left behind them some of their occasional Sayings upon record, which do more Honour to their Memories than the most elaborate Treatises would have done, and more Good to Men; upon whom a Jest, or witty Saying, is more fitted to operate and make Impression than long Deductions and Reasonings, and particularly on Princes and great Men, who will receive no Instruction but in some very artful and short Way: whereof even the rude *Diogenes*, the *Cynick*, has given us a most incomparable Example, in his occasional Conference with *Alexander the Great*, who was put into such Temper by the mere Freedom and Raillery of the Philosopher, as to take every thing in good part he said to him, and consequently he dispos'd to reflect upon it, and to act with Discretion. At the Head of these Philosophers I place *Socrates*, who has very generally in all Ages pass'd for the *wisest* of *Men*, and was declared so by an *Oracle*; which, at least, was therein directed and influenc'd by some considerable human Authority, or by the common Sentiments of Men at that time. His Character I

shall give you in the words of the most ingenious *Addison*, who was himself a Master of *Humour* and *Drollery*, and practis'd them in Perfection, and with great Success in almost all his Prose-writings: " *Socrates*, says he *, who was the greatest Propagator of Morality in the Heathen World, and a Martyr for the Unity of the Godhead, was so famous for the exercise of the Talent [of Raillery and Humour] among the politest People of Antiquity, that he gain'd the Name of THE DROLE. || " A Character that intitled him to the greatest Merit, as it most of all enabled him to promote Virtue.

I might also offer to your Consideration the Affair of *Comedies*; which all polite Governments have permitted, or establish'd, in their several populous and wealthy Cities, as the necessary and proper means to encounter Vice and recommend Virtue, and to employ innocently and usefully the vacant Hours of many, who know not how to employ their Time, or would employ it amiss, by entering into † Factions and Cabals to disturb the State; or by Gaming, or by backbiting Conversations about their Neighbours. And as *Comedies*, which were originally very gross, grew by Use more polite and refin'd in *Satire* and *Raillery*: so the most celebrated Wits and Statesmen, and Persons of the greatest Quality, have engag'd and join'd with others in them, and perform'd with the greatest Success and Reputation to themselves; and have been valu'd, not only for their Talents of *Irony* and *Drollery*, which were essential to the Credit of such Performances; but applauded, as acting the virtuous Part of *Droles*.

* *Freeholder*, Numb. xlv.

|| See *Cicero de Officiis*, l. I. c. 30.

† See *Patrick's Friendly Debate*, Part I. p. 139-141. 5th Edit.

In fine, Books of Satire, Wit, Humour, Ridicule, Drollery, and Irony, are the most read and applauded of all Books, in all Ages, Languages, and Countries. And as those which are exquisite in their kinds, are the standing Entertainment of the Ingenious and Learned ; so others, of a lower kind, are to be found among the lower Readers, who sleep under all Works which do not make them merry.

In a word, the Opinions and Practices of Men in all Matters, and especially in Matters of Religion, are generally so absurd and ridiculous that it is impossible for them not to be the Subjects of Ridicule.

For what else can be expected from Men who generally take up their Opinions without any Inquiry into their Reasonableness or Truth, and upon the most incompetent Grounds? I cannot be supposed to injure Mankind, if I consider them under the Character which the very ingenious Sir *Richard Steele* gives of himself ; who *acknowledges* * that (even while he took upon himself the Title of the *Censor of Great Britain*, and in so many fine Papers corrects his Countrymen, and particularly *the Free-thinkers*, whom he directs the Magistrate to punish with Death) *it had been with him, as it is with too many others, that a * sort of an implicit Religion seem'd the most easy and most comfortable ; and that a blind Veneration for he knew not what, and he knew not whom, stood for every thing important. And he confesses he was not enough aware, that this Implicitness of Conduct is the great Engine of Popery, fram'd for the Destruction of good Nature, as well as good Sense. If so great a Man could take up with such a Method, and act the Part of a Censor and Di-*

* *Preface to The State of the Roman Catholick Religion,*
p. 11.

rector of others, in a Matter which he had not at all consider'd, what can be expected else from others, but absurd and ridiculous Opinions and Practices?

And if some Men will fall into absurd and ridiculous Opinions, Habits, Forms, Figures and Grimaces; there will be those who will *laugh*, nay, cannot help *laughing* at them. Hence most Parties laugh at one another, without the least Scruple, and with great Applause of their own Parties; and the Leaders of the same Party laugh with one another, when they consider the absurd and ridiculous Opinions they profess, and how they cheat and govern their Followers; agreeably to what Cicero reports of Cato*, “*Vetus autem illud Catonis admodum scitum est, qui mirari se aiebat, quod non rideret haruspex cum haruspicem vidisset.*”

I think it may be justly suppos'd, that Pope Alexander and Thomas Becket could not but laugh together at the Simplicity and Weakness of their Followers, the Papists, who receiv'd for truth the following Story. It was told as a Fact†, “that when Thomas Becket, who never drank any thing but Water, sat at Table with Pope Alexander, and that his Holiness would needs taste of his Cup; lest his abstemiousness should be known, God turn'd the Water into Wine: so that the Pope found nothing but Wine in the Cup. But when Becket pledg'd him, it was turn'd into Water again.”

Laughing therefore, and *Ridicule* in serious Matters, go round the World with no inconsiderable Applause, and seem highly proper for this World of Nonsense and Folly. To hinder *laughing* upon such just Occasions as are given, is almost all one

* De Divin. l. 2. c. 25.

† Rog. Hoveden, Pars ii. p. 529.

as to hinder *breathing*. A very witty, drolling, Dramatick Poet, and of the first Rank for Quality, says in a *Prologue* to his Auditors.

- “ Suppose now, at this Instant, one of you
 “ Were tickled by a Fool, what would you do?
 “ ’Tis ten to one you’d laugh: here’s just the Case.
 “ For there are Fools that tickle with their Face.
 “ Your gay Fool tickles with his Dress and Motions;
 “ But your grave Fool of Fools with silly Notions.
 “ Is it not then unjust that Fops should still
 “ Force one to laugh, and then take laughing ill?

II. Secondly, If it be a Fault in those reverend Divines, mention’d in the foregoing Article, to use *Irony*, *Drollery*, *Ridicule*, and *Satire*, in any Case; or if the Fault lies in an exorbitant Use thereof, or in any particular Species of *Drollery*; as, for example, such *Drollery* as is to be found in the polemical Writings and Sermons of Dr. South; it is fit some Remedy should be employ’d for the Cure of this Evil. And the Remedy I would propose, should not be to have the Authors punish’d by the Magistrate, any more than for any other Faults in writing; but either to neglect and despise it, as Rage and Scolding, which drop into Oblivion with the Sound, and would have a Life given it by Resentment: or to allow Men to criticize and ridicule one another for their *Ironies* and *Drollery*, and to exercise their Wit and Parts against each other; that being the true Method to bring Things to a Standard, to fix the Decency and Propriety of Writing, to teach Men how to write to the Satisfaction of the ingenious, polite, and sensible Part of Mankind: for Decency and Propriety will stand the Test of Ridicule, and triumph over all the false Pretences to Wit; and Indecency and Impropriety

will sink under the Trial of Ridicule, as being capable of being baffled by Reason, and justly ridicul'd. And if any kind or degree of *Ridicule* be absurd or *ridiculous*, that will appear so upon Trial, no less than the low and gross *Ridicule* prevalent among the unpolite Part of the World: But that will never appear. On the contrary, *Ridicule* of certain kinds, and under reasonable Directions and Rules, and used in proper Time, Place, and Manner, (all which also are only to be found out and fix'd by Trial and Experience) is both a proper and necessary Method of Discourse in many Cases, and especially in the Case of *Gravity*, when that is attended with Hypocrisy or Imposture, or with Ignorance, or with fureness of Temper and Persecution: all which ought to draw after them the *Ridicule* and *Contempt* of the Society, which has no other effectual Remedy against such Methods of Imposition. And to determine in some measure the Nature and Extent of the *Irony* I contend for, as *Just*, I profess to approve the noble *Sarcasm* of *Elijah**; wherein he thus mocks the *Priests* of *Baal*, saying in effect to them, "Cry aloud, for your *Baal* is a fine God: "He is either talking, or he is pursuing, or he is in a "Journey; or peradventure he sleepeth, and must be "awaked." And I concur with the *Psalmist* †, who thought it no Indecency to say, that *he that sits in Heaven shall laugh them* (that is, certain Kings, who were *David's* Enemies) *to scorn; the Lord shall have them in Derision*: and must judge, that *laughing to scorn*, and *deriding* the greatest Men upon Earth, even Kings and Princes, to be a laudable and divine Method of dealing with them, who are only to be taught or rebuk'd in some artful way. I also approve of the following *Sarcasm* or *Irony*, which

* 1 Kings xviii.

† Psalm ii. 4.

has a better Authority for it than *Elijah* or the *Psalmist*. *Moses* introduces God speaking thus after the Fall *, *Behold the Man is become like one of us, to know Good and Evil!* And I think this Passage shews, that the whole Affair of the *Fall*, of which we have so very brief an Account, was a very entertaining Scene ; and would have appear'd so, if set forth at large ; as indeed it does under the Hands of our Divines, who have supplied that short Narration by various Additions, founded on Conjectures, and particularly under the fine Hand of *Dr. Tho. Burnet*, who has made a most ingenious Dialogue of what he suppos'd pass'd between *Eve* and the *Serpent* †. To say nothing of *Milton's* famous *Paradise Lost*.

In fine, ever since I could read the *Bible*, I was particularly pleas'd with the *History* of *Jonas*, where such a Representation is made of that *Prophet's* Ignorance, Folly, and Peevishness, as exposes him to the utmost Contempt and Scorn, and fixes a perpetual *Ridicule* on his Character. And let me here observe, that this *History* has had ample Justice done it, in an Explication thereof by two ‡ very ingenious Authors, who, by most penetrating and happy Criticisms and Reflections, have drawn the Character of *Jonas* in a more open manner.

III. But, *Thirdly*, I wave my *Remedy*, and am ready to come into any Law that shall be made to rectify this suppos'd Fault of *Irony*, by punishing those who are guilty of it.

The great Concern is and ought to be, that the *Liberty* of examining into the Truth of Things should be

* *Gen.* iii. 22.

† *Archæolog. Philos.* l. 2. c. 7.

‡ *Shaftesbury in Charact.* Vol. 3. and *Whitchcot's Sermons*; Vol. 1.

kept up, that Men may have some Sense and Knowledge, and not be the *Dupes* of *Cheats* and *Impostors*, or of those who would keep them in the dark, and let them receive nothing but thro' their Hands. If that be secur'd to us by Authority, I, for my part, am very ready to sacrifice the Privilege of *Irony*, tho so much in fashion among all Men ; being persuaded, that a great Part of the *Irony* complain'd of, has its rise from the *want of Liberty to examine into the Truth of Things* ; and that if that *Liberty* was prevalent, it would, without a Law, prevent all that *Irony* which Men are driven into for want of Liberty to speak plainly, and to protect themselves from the Attacks of those who would take the Advantage to ruin them for direct Assertions ; and that such Authors as *Rabelais*, *Saint Aldegonde*, *Blount*, *Marvel*, *Hickeringil*, and many others, would never have run into that Excess of *Burlesque*, for which they are all so famous, had not the Restraint from writing *seriously* been so great.

“ If * Men are forbid to speak their Minds
 “ *seriously* on certain Subjects, they will do it *ironi-*
 “ *cally*. If they are forbid at all upon such Subjects,
 “ or if they find it dangerous to do so, they will
 “ then redouble their Disguise, involve themselves
 “ in mysteriousness, and talk so as hardly to be un-
 “ derstood, or at least not plainly interpreted by
 “ those who are dispos'd to do them a Mischief. And
 “ thus *Raillery* is brought more in fashion, and
 “ runs into an Extreme. 'Tis the persecuting Spi-
 “ rit has rais'd the *bantering* one : And want of Li-
 “ berty may account for want of a true Politeness,
 “ and for the Corruption or wrong Use of Pleasan-
 “ try and Humour.

* Shaftesbury's *Characteristicks*, Vol. I. p. 71.

“ If in this respect we strain the just Measure of
 “ what we call *Urbanity*, and are apt sometimes to
 “ take a buffooning rustick Air, we may thank
 “ the ridiculous Solemnity and sour Humour of
 “ our *Pedagogues* : or rather they may thank
 “ themselves, if they in particular meet with the
 “ heaviest of this kind of Treatment. For it will
 “ naturally fall heaviest, where the Constraint has
 “ been the severest. The greater the Weight is,
 “ the bitterer will be the Satire. The higher
 “ the Slavery, the more exquisite the Buffoonery.

“ That this is really so, may appear by looking
 “ on those Countries where the spiritual Tyranny
 “ is highest. For the greatest of *Buffoons* are the
 “ *Italians* : and in their Writings, in their freer
 “ sort of Conversations, on their Theatres, and in
 “ their *Streets*, *Buffoonery* and *Burlesque* are in the
 “ highest Vogue. 'Tis the only manner in which
 “ the poor cramp'd Wretches can discharge a free
 “ Thought. We must yield to 'em the Superior-
 “ rity in this sort of Wit. For what wonder is it
 “ if we, who have more Liberty, have less Dex-
 “ terity in that egregious way of *Raillery* and
 “ *Ridicule* ?”

Liberty of *grave* Examination being fix'd by Law,
 I am, I say, ready to sacrifice the Privilege of
Irony, and yield to have a Law enacted to pre-
 vent it. I am, moreover, willing to leave the
 drawing up such a Law to your self; who honest-
 ly and impartially say*, that all who *droll*, let them
 be of any Party, let them *droll for the Truth or*
against it, should be equally punish'd.

Thus this grand Affair of *Irony*, *Banter*, and
Ridicule ; this last persecuting Pretence, upon which
 you would set the Humours and Passions of Peo-

ple, who are all at quiet, on float, and make a Fermentation, and raise a Persecution against particular People, seems perfectly settled, by yielding to your own Terms.

IV. Let me here add, that I am apt to think, that when you draw up your Law, you will find it so very difficult to settle the Point of *Decency* in Writing, in respect to all the various kinds of *Irony* and *Ridicule*, that you will be ready to lay aside your Project; and that you will be no more able to settle that *Point of Decency*, than you would be to settle by Law, that *Cleanliness* in Clothes, and that Politeness in Dress, Behaviour, and Conversation, which become Men of Quality and Fortune in the World, and should be habitual to them: And that, if you are able to do that to your own Satisfaction, you will find it very difficult to engage the Lawmakers in your Project. For I am persuaded, that if our Lawmakers were, out of a rational Principle, disposed to give Liberty by Law to a *serious* Opposition to publicly receiv'd Notions, they would not think it of much Importance to make a *Law* about a Method of *Irony*. They will naturally conclude, that if Men may and ought to be allow'd to write *seriously* in Opposition to publicly receiv'd Doctrines, they should be allow'd to write in their own way; and will be unwilling to be depriv'd of ingenious and witty Discourses, or such as some of them will judge so, about a Subject wherein *serious free* Discourse is allow'd. Besides, I am apt to think, that you, upon consideration of the Advantages which the Church has receiv'd from the *Berkenheads*, the *Heylins*, the *Ryves's*, the *Needhams*, the *Lestranges*, the *Nalsons*, the *Lesleys*, the *Oldefworths*, and others, in their *Mercurius Aulicus's*, their *Mercurius Pragmaticus's*,
their

their *Mercurius Rusticus's*, their *Observers* *, their *Heracitus Ridens's*, *Rebearfals*, their *Examiners* †, and the three Volumes against the *Rights of the Church*; from the *Butlers* in their *Hudibras's*, and other Burlesque Works upon the Religion and Religious Conduct of the Dissenters; or from the *Eachards*, the *Tom Browns*, and *Swifts*; or from the *Parkers* ‡, *Patricks* ††, *Souths* **, *Sherlocks* ||, Atter-

* How useful *Lestrange's Observers*, which were design'd to expose the Dissenters to Contempt and Persecution, were deem'd to the Church at the time they were publish'd, may be judged of by *Bp. Burnet*, who says [in his *Eighteen Papers*, p. 90.] " Another Buffoon was hired to plague the Nation with three or four Papers a Week, which to the Reproach of the Age in which we live, had but too great and too general Effect, for poisoning the Spirits of the Clergy."

† In this Work the Dissenters and Low Churchmen are sufficiently rally'd and abus'd, and particularly the Free-Thinkers, whose Creed is therein represented as consisting of these two Negatives, No Queen and no God. *Examiners*, Vol. 3. p. 12.

Mr. Addison tells us [*Freeholder* N^o. 19.] " the Examiner was the favourite Work of the Party. It was usher'd into the World by a Letter from a Secretary of State, setting forth the great Genius of the Author, the Usefulness of his Design, and the mighty Consequences that were to be expected from it. It is said to be written by those among them whom they look'd upon as their most celebrated Wits and Politicians, and was dispers'd into all Quarters of the Nation with great Industry and Expence.—— In this Paper all the great Men who had done eminent Services to their Country, but a few Years before, were draughted out one by one, and baited in their Turns. No Sanctity of Character, or Privilege of Sex exempted Persons.—— Several of our Prelates were the standing Marks of publick Raillery.——"

‡ In his *Ecclesiastical Policy*, his *Defence and Continuation thereof*, and his *Reproof to Marvel's Rehearsal* transpos'd.

†† In his *Friendly Debates*.

** In his six Volumes of *Sermons*, and in his Books of the *Trinity*.

|| In his *Discourse of the Knowledge of Christ, &c.* his *Defences of Dr. Stillingfleet's Unreasonableness of Separation*, and his *Answer to the Protestant Reconciler*.

*Atterburys**, and *Sacheverels* †; in their Discourses, and Tracts against the Nonconformists, Whigs, Low-Church-men, and Latitudinarians; and other such ironical, satirical, and polemical Divines; and from such drolling Judges as *Howel*, Recorder of London, and the Chief Justice *Jefferys*, who, in all Causes, where *Whigs* or Dissenters were the Persons accus'd and try'd before them, carried on the Trial by a || Train of ridicule on them, their Witnesses and Counsel: I say, I am apt to think, that you would be unwilling to be depriv'd of what has been and may be again so serviceable.

I am dispos'd to think that *Dr. Snape*, who is notoriously known to have gone into the greatest Lengths of Calumny and Satire against Bishop *Hoadley* ‡, to have fall'n upon the dissenting Clergy in a burlesque and bantering Address to the *Peirces*, the *Calamys*, and the *Bradburys*, and to have written a long ironical Letter in the Name of the *Jesuits* to *Mr. de la Pilloniere* ††, will be thought a very improper Object of Censure for such Employment of his Pen. On the contrary, such sort of Attacks upon such Persons are the most meritorious Parts of a Man's Life, recommend him as a Person of true and sincere Religion, much more than the strongest Reasoning, and the most regular Life; and pave the way to all the Riches, and Pleasures,

* In his Translation of Dryden's *Abfalom and Achitophel* into Latin Verse, whereby he was first flush'd; and in his Convocational Controversy, and in his numerous State Libels.

† In his Sermons, Rights of the Church, and especially his Character of a Low-Church-man, drawn to abuse Bishop *Floyd*.

|| Of this, the Trials of *Penn and Mead* before *Howel*, and of *Baxter* before *Jefferys*, are Master Pieces; of which last you have an Account in *Kenner's Compleat History of England*, Vol. 3d. and of the former in the *Phoenix*, Vol. 1.

|| *Snape's Vindication against Pilloniere*. p. 50.

†† *Id.* p. 63.

tures, and Advantages of Life; not only among those, who, under the Colour of Religion, are carrying on a common *Corporation Cause* of Wealth, Power, and Authority, but among many well-meaning People, who allow of all Practices, which they suppose help out the *Truth*! It seems to me a most prodigious Banter upon us, for Men to talk in general of the *Immorality* of *Ridicule* and *Irony*, and of *punishing* Men for those Matters, when their own Practice is *universal Irony* and *Ridicule* of all those who go not with them, and *universal Applause* and *Encouragement* for such *Ridicule* and *Irony*, and distinguishing by all the honourable ways imaginable such *drolling* Authors for their Drollery; and when Punishment for *Drollery* is never call'd for, but when *Drollery* is used or employ'd against them!

I don't know whether you would be willing, if you consider of it, to limit the Stage it self, which has with great Applause and Success, from *Queen Elizabeth's* Time downwards, ridicul'd the serious *Puritans* and *Dissenters*, and that without any Complaints from good *Churchmen*, that serious Persons and Things were *banter'd* and *droll'd* upon; and has triumph'd over its fanatical Adversaries in the Person of *Pryn*, who sufficiently suffer'd for his *Histrio-Mastix*, and has been approv'd of as an innocent Diversion by the religious *Dr. Patrick* in his *Friendly Debate*, in the Reign of *King Charles II.* when the Stage was in a very immoral State. I don't know whether you would be willing even to restrain *Bartholomew Fair*, where the Sect of the *New Prophets* was the Subject of a *Droll* or *Puppet-Show*, to the great Satisfaction of the Auditors, who, it may be presum'd, were all good *Churchmen*, *Puritans* and *Dissenters* usually declining such Entertainments out

of real or pretended Seriousness. (" A certain
 " Clergyman thought fit to remark, that King
 " *William* could be no good Churchman, because
 " of his not frequenting the *Play-House*."*)

V. It will probably be a Motive with you to be
 against abolishing *Drollery*, when you reflect that
 the Men of *Irony*, the *Droles* and *Satirists*, have been
 and always will be very numerous on your side,
 where they have been and are so much encourag'd
 for acting that Part, and that they have always been
 and always will be very few on the side of *Heterodoxy*;
 a Cause wherein an Author by engaging, may
 hurt his Reputation and Fortune, and can propose
 nothing to himself but Poverty and Disgrace. I
 doubt whether you would be for punishing your
 Friend Dr. *Rogers*, from whom I just now quoted an
Irony on the Author of *The Scheme of Literal Prophecy*
consider'd, or any one else, for laughing at and ma-
 king sport with him; or whether you would be
 for punishing the Reverend Mr. *Trapp*, who implies
 the *Justness* and *Propriety* of ridiculing *Popery*; when
 he says †, that *Popery* is so foolish and absurd, that
every body of common Sense must LAUGH at it; and
 when he refers to *Erasmus* for having abundantly
 RIDICUL'D their *Reliques*; and himself puts *Ridi-
 cule* in Practice against them, by representing their
 Doctrines and Practices as *ridiculously foolish*, as *de-
 spicably childish*, and *Matter of mere Scorn*; as *mon-
 strous*; as *Spells, juggling Tricks, gross Cheats, Impostures* ‡,
 and *wretched Shifts*; and in fine, in representing by
 way of *Specimen*, all their *Miracles* as *Legends*; of
 which he says, *These and a thousand more such like
 unreasonable Lies, which a Child of common Sense*

* *The Stage condemn'd*, p. 2.

† *Popery truly stated*, p. 127, 128.

‡ *Pag.* 75, 76, 77, 79, 81, 112, 113, 120, 122, 124,
 125.

would laugh at, are impos'd upon and swallow'd by the ignorant People, and make a VERY GREAT Part of the Popish Religion.

And this, in concurrence with Mr. Trapp, I also take to be the Case of Popery, that it must make Men laugh; and that it is much easier to be gravely disposed in reading a *Stage-Comedy* or *Farce*, than in considering and reflecting on the *Comedy* and *Farce* of *Popery*; than which, Wit and Folly, and Madness in conjunction, cannot invent or make a thing more ridiculous, according to that Light in which I see their Doctrines, Ceremonies and Worship, the Histories and Legends of their Saints, and the pretended Miracles wrought in their Church; which has hardly any thing *serious* in it but its Persecutions, its Murders, its Massacres; all employ'd against the most innocent and virtuous, and the most sensible and learned Men, because they will not be *Tools* to support Villany and Ignorance.

“Transubstantiation, says *Tillotson**, is not a Controversy of Scripture against Scripture, or of Reason against Reason, but of downright Impudence against the plain meaning of Scripture, and all the Sense and Reason of Mankind.” And accordingly he scruples not to say, in a most drolling manner, that “Transubstantiation is one of the chief of the *Roman Church's legerdemain* and juggling Tricks of Falshood and Imposture; and that in all Probability those common juggling Words of *Hocus-pocus*, are nothing else but a Corruption of *hoc est corpus*, by way of ridiculous Imitation of the Church of *Rome* in their Trick of Transubstantiation.” And as he archly makes the Introduction of this monstrous Piece of grave Nonsense to be owing to its being at first preach'd by its Promoters with convenient Gravity and Solemnity,

* *Sermons*, Vol. III. p. 299.

nity *, which is the common Method of imposing Absurdities on the World ; so I think that Doctrine taught with such *convenient Gravity and Solemnity* should necessarily produce *Levity, Laughter and Ridicule*, in all intelligent People to whom it is propos'd, who must *smile*, if they can with safety, to see such Stuff vented with a grave Face.

In like manner many other Divines treat and laugh at *Popery*. Even the solemn and grave Dr. *Whitby* has written a Book against *Transubstantiation*, under the Title of “ *Irrisio Dei Panarii, The Derision of the Brea den God,*” in Imitation of the primitive Fathers, who have written *Derisions and Mockeries* of the *Pagan Religion*.

And he takes the Materials whereof this droling Performance of his consists, from the *holy Scriptures*, the *Apocryphal Books*, and *Writings of the holy Fathers*, as he tells us in his Title-Page ; three inexhaustible Sources of Wit and Irony against the Corrupters of true and genuine Religion. In like manner he turns upon the Popish Clergy the several Arguments urg'd by the *Jewish Clergy* in the *New Testament*, for the Authority of the *Jewish Church* ; and answers, under that *Irony*, all that the Popish Clergy offer in behalf of the *Authority* of their *Church*, in a *Sermon* at the End of his *Annotations* on *St. John's Gospel*.

Nor do our Divines confine their *Derisions, Ridicule* and *Irony* against *Popery* to their *Treatises* and *Discourses*, but fill their *Sermons*, and especially their *Sermons* on the *Fifth of November*, and other political *Days*, with infinite *Reflections* of that Kind. Of these *Reflections* a Popish Author publish'd a *Specimen*, in a Book intitled †, *Good Advice*

* Rule of Faith, p. 347, 348.

† See p. 57.

to *Pulpits*, in order to shame the Church out of their Method of *drolling* and *laughing* * at *Popery*. But this Book had no other effect, than to produce a *Defence* of those *Sermons* under the Title of *Pulpit Popery true Popery*, vindicating the several *Droll Representations* made of *Popery* in those *Sermons*.

Of these *drolling* Reflections cited by the Popish Author out of our Church of *England Sermons*, take these following for a Specimen of what are to be met with in those *Sermons* †.

“ Pilgrimages, going Bare-foot, Hair-shirts,
 “ and Whips, with other such Gospel-artillery, are
 “ their only Helps to Devotion.—It seems that
 “ with them a Man sometimes cannot be a Peni-
 “ tent, unless he also turns Vagabond, and foots it
 “ to *Jerusalem*.—He that thinks to expiate a
 “ Sin by going bare-foot, does the Penance of a
 “ Goose, and only makes one Folly the Atone-
 “ ment of another. *Paul* indeed was scourg’d
 “ and beaten by the *Jews*; but we never read that
 “ he beat or scourg’d himself; and if they think
 “ his keeping under his Body imports so much,
 “ they must first prove that the Body cannot be
 “ kept under by a virtuous Mind, and that the
 “ Mind cannot be made virtuous but by a Scourge;
 “ and consequently, that Thongs and Whipcord
 “ are Means of Grace, and Things necessary to
 “ Salvation. The truth is, if Mens Religion lies
 “ no deeper than their Skin, it is possible they
 “ may scourge themselves into very great Im-
 “ provements.—But they will find that bodily
 “ Exercise touches not the Soul; and consequently
 “ that in this whole Course they are like Men out
 “ of the way: let them flash on never so fast, they

* Pag. 59.

† Pag. 57.

are not at all nearer their Journey's-end: And
 " howsoever they deceive themselves and others,
 " they may as well expect to bring a Cart, as a
 " Soul, to Heaven.

" What say you to the Popish Doctrine of the
 " *Sacrifice of the Mass*. — According to this
 " Doctrine, our blessed Saviour must still, to the
 " end of the World, be laid hold on by Sinners,
 " be ground with their Teeth, and sent down into
 " their impure Paunches, as often as the Priest
 " shall pronounce this Charm, *hoc est corpus meum*:
 " and it seems that he was a false Prophet, when
 " he said upon the Cross, *It is finish'd*, seeing there
 " was such an infinite deal of *loathsome Drudgery* still
 " to be undergone.

" For *Purgatory*, 'tis not material in it self, whe-
 " ther it be, or where it be, no more than the
 " World in the Moon; but so long as that false
 " Fire serves to maintain a true one, and his Holi-
 " ness's Kitchen smokes with the Rents he receives
 " for releasing Souls from thence, which never
 " came there, it concerns him and his to see to it,
 " that it be not suffer'd to go out."

An ingenious Author, Sir *Richard Steel*, has of
 late made a *Dedication* to his Holiness the Pope him-
 self, before a Book entitled, *An Account of the*
State of the Roman Catholick Religion throughout the
World, &c. In which *Dedication*, that most exalted
 Clergyman the *Pope*, that [suppos'd] infallible Dic-
 tator in Religion, and most grave Person; who, if
serious Matters and Persons were always to be treat-
 ed *seriously*, may vie with any other Mortal for a
 Right to *serious* Treatment; is expos'd by incompa-
 rable *Drollery* and *Irony* to the utmost Contempt, to
 the universal Satisfaction of Protestant Readers, who
 have been pleas'd to see a gross Impostor, however
 respected

respected and ador'd by godly and serious Papists,
so treated.

VI. In fine, it is suited to the common Practice of this Nation to ridicule *Popery*, as well as *Non-conformity*; and tho several grave Books, written among us against Popery, in the Reign of King *James II.* (of which yet the *Romish* Priests complain'd, as treating the King's * *Religion* with Contempt) were then very well receiv'd and applauded for Learning and strength of Arguing; yet, I believe, it may with more Propriety be said, that King *James II.* and *Popery* were † laugh'd or Lilli-bullero'd, than that they were argu'd out of the Kingdom.

The reading the *King's Declaration of Indulgence* in Churches 1688, had this fatal Jest put upon it by a reverend Divine, "Who pleasantly told his
" People, *That tho he was obliged to read it, they*
" *were not obliged to hear it* ||; and he stop'd till they
" all went out, and then he read it to the Walls." To which may be added, the famous Mr. *Wallop's* excellent Comparison of that *Declaration* upon the Instant of its Publication, to *the scaffolding of St. Paul's Church*; which, as soon as the Building was finish'd, would be pull'd down.

Bishop *Burnet* celebrates, with the greatest Justness, our Taste, and indeed the Taste of the World in this Respect, when he relates how *Popery* was then used among us; and he recites some of the *Jests* which pass'd and were received with universal Applause. He tells us ††, "The Court was now (that is, in
" 1686,) much set on making Converts, which
" fail'd in most Instances, and produc'd *Repartees*;
" that whether true or false, were much repeated,

* *Burnet's History of his own Times*, p. 674.

† *Ib.* p. 792. || *Ibid.* p. 740. †† *Ibid.* p. 683.

“ and were heard with great Satisfaction. The
 “ Earl of *Mulgrave* (since Duke of *Buckinghamshire*)
 “ was Lord Chamberlain; he was apt to comply
 “ in every thing that he thought might be ac-
 “ ceptable, for he went with the King to Mass,
 “ and kneeled at it; and being look’d on as indif-
 “ ferent to all Religions, the Priests made an At-
 “ tack upon him: He heard them *gravely* arguing
 “ for *Transubstantiation*. He told them he was wil-
 “ ling to receive Instruction; he had taken much
 “ Pains to bring himself to believe in God, who
 “ made the World and all Men in it: But it must
 “ not be an ordinary Force of Argument that could
 “ make him believe that Man was quits with God,
 “ and made God again. The Earl of *Middleton*
 “ had marry’d into a Popish Family, and was a
 “ Man of great Parts and a generous Temper, but
 “ of loose Principles in Religion; so a Priest was
 “ sent to instruct him. He began with *Transub-*
 “ *stantiation*, of which he said he would convince
 “ him immediately: And began thus, You be-
 “ lieve the *Trinity*. *Middleton* stop’d him, and
 “ said, who told you so? At which he seem’d a-
 “ mazed. So the Earl said, he expected he should
 “ convince him of his Belief, but not question him
 “ of his own: With this the Priest was so disorder’d,
 “ that he could proceed no farther. One
 “ Day the King gave the Duke of *Norfolk* the
 “ Sword of State to carry before him to the Chap-
 “ pel, and he stood at the Door. Upon which the
 “ King said to him, My Lord, your Father would
 “ have gone farther. To which the Duke answer’d,
 “ Your Majesty’s Father was the better Man, and
 “ he would not have gone so far. *Kirk* was also
 “ spoken to, to change his Religion, and he reply’d
 “ briskly, that he was already pre-engag’d, for *he*
 “ *had promis’d the King of Morocco, that if ever*
 “ *he*

“ *he chang’d his Religion he would turn Mahometan.*” When K. James sent an *Irish* Priest to convert the D. of Bucks [*Villers*] the said Duke entertain’d the Priest with a Bottle, and engag’d him in a *Dialogue*, which the Duke afterwards caus’d to be printed, to the no small Mortification of all Papists, who were therein exceedingly ridicul’d, and to the Triumph of all good Churchmen, who are never better pleas’d, than when they have the *Laugh* on their side.

At this time also were publish’d two merry Books, by a couple of our Divines, with express View to make Protestants laugh at *Popery*, as at a *Farce*; and they were, *The School of the Eucharist*, wherein is a Collection of ridiculous *Miracles*, pretended to be wrought to support the Truth of *Transubstantiation*, and *Purgatory* prov’d by *Miracles*.

I must not omit another incomparable Piece of Wit and Raillery against *Popery*, publish’d at that time. It seems the famous Poet, *Dryden*, thought fit to declare himself a *Roman Catholick*; and had, as ’tis said, a *Penance* enjoyn’d him by his Confessor, for having formerly written *The Spanish Fryar*, of composing some *Treatise* in a *poetical way* for *Popery*, and against the *Reformation*. This he executed in a *Poem*, intituled, *The Hind and Panther*; which, setting aside the Absurdity of the Matters therein asserted, and of the several Arguments to maintain them, is, in other Respects, one of the most mean Compositions that ever the Press produc’d. Was it proper to pass over in silence such a Work, from whence probably the Popish Party expected great Matters, as knowing the Efficacy of Poetry, and being Witnesses of the Success the Author had had in his *Abfalom* and *Achitophel* against the *Whigs*? Was it proper to write *seriously* and *gravely* against a Book, wherein the Author every where aims at Wit, Irony, and Burlesque, and does himself make

so ridiculous a Figure, as to be a standing Jest throughout the whole? Was not the Convert himself, as such, a *Jest*, or as professing any Religion, a *Jest*; who argu'd for Pay, and spoke as he was brib'd, and would have profess'd any Opinions, as is the Mode and Practice of the World, to which Salary and Preferments are annexed? Some ingenious Persons of the Times took a better Method, and agreeably to the Temper and Disposition of our Countrymen, and to the nature of Dryden's Attack, and his interested Writing for Religion, made a Return in a Paper intituled, *The Hind and Panther transvers'd to the Story of the Country-Mouse and City-Mouse*: Out of which, for a Specimen of just Irony, and fine Raillery, I will give you the following Passage.

- “ *Sirrah, says Brindle, thou hast brought us Wine,*
 “ *Sour to my Taste, and to my Eyes unsine.*
 “ *Says Will, All Gentlemen like it. Ah! says White,*
 “ *What is approv'd by them must needs be right.*
 “ *'Tis true, I thought it bad, but if the House*
 “ *Commend it, I submit, a private Mouse.*
 “ *Nor to their Catholick Consent oppose*
 “ *My erring Judgment and reforming Nose.*
 “ ** Why, what a Devil, shan't I trust my Eyes,*
 “ *Must I drink Stum, because the Rascal lies,*
 “ *And palms upon us Catholick Consent,*
 “ *To give sophisticated Brewings Vent?*
 “ *Says White, what antient Evidence can sway,*
 “ *If you must argue thus and not obey?*
 “ *Drawers must be trusted, thro' whose hands con-*
 “ *You take the Liquor, or you spoil the Trade. (vey'd*
 “ *For sure those honest Fellows have no Knack*
 “ *Of putting off stum'd Claret for Pontack,*

* *The Protestant Mouse speaks.*

“ *How*

“ *How long alas! would the poor Vintner last,*
 “ *If all that drink must judge, and every Guest* }
 “ *Be allow’d to have an understanding Taste?* }

VII. I question whether High-Church would be willing to have the reverend Author of the *Tale of a Tub*, one of the greatest *Droles* that ever appear’d upon the Stage of the World, punish’d for that or any other of his *drolling* Works: For tho religious Matters, and all the various Forms of Christianity have therein a considerable Share of *Ridicule*; yet in regard of his *Drollery* upon the *Whigs*, *Dissenters*, and the *War with France* (things of as *serious* and weighty Consideration, and as much affecting the Peace of Society, as *Justification by Faith only*, *Predestination*, *Transubstantiation*, or *Consubstantiation*, or *Questions about religious Ceremonies*, or any such interested Matters) the *Convocation* in their famous *Representation of the Profaneness and Blasphemy of the Nation*, took no notice of his *drolling* on Christianity: And his Usefulness in *Drollery* and *Ridicule* was deem’d sufficient by the *Pious Queen Anne*, and her *pious Ministry*, to intitle him to a Church Preferment of several hundred Pounds *per Ann.** which she bestow’d upon him, notwithstanding a *fanatick High-Churchman*, who weakly thought *Seriousness* in Religion of more use to High-Church than *Drollery*, and attempted to hinder his Promotion, by representing to her Majesty, “What
 “ a Scandal it would be both to Church and State
 “ to bestow Preferment upon a Clergyman, who
 “ was hardly suspected of being a Christian.” Besides, High-Church receives daily most signal Services from his *drolling* Capacity, which has of late exerted itself on the Jacobite Stage of *Mist’s*

* *Boyer’s Life of Queen Anne*, in the Annual List of the Deaths, p. 65.

and *Fogg's Journal*, and in other little Papers publish'd in *Ireland*; in which he endeavours to expose the present Administration of publick Affairs to contempt, to inflame the *Irish* Nation against the *English*, and to make them throw off all Subjection to the *English* Government, to satirize Bishop *Burnet* and other *Whig* Bishops; and, in fine, to pave the way for a new or Popish Revolution, as far as choosing the most proper Topicks of Invective, and treating of them in the way of *Drollery*, can do.

VIII. It is well known, that Gravity, Preciseness, Solemnity, Sourness, formal Dress and Behaviour, Sobriety of Manners, keeping at a distance from the common Pastimes of the World, Aversion to Rites and Ceremonies in the publick Worship, and to Pictures, Images, and Musick in Churches; mixing Religion in common Conversation, using long Graces, practising Family-Worship, part of which was praying *ex tempore*; setting up and hearing Lectures, and a strict Observation of the Lord's Day, which was call'd the *Sabbath*, were the Parts of the Character of a *Puritan*; who, it is to be observ'd, usually had the Imputation of Hypocrisy for his great and extraordinary Pretences to Religion: He was also a great Opposer of the Court-Measures in the Reign of King *James* and King *Charles I.* and most zealous for Law, Liberty, and Property, when those two Princes set up for raising Money by their own Authority, and in consequence thereof, fell into numerous other Acts of Violence and Injustice. It is also well known, that to quell these Puritans, and lessen their Credit, and baffle all their Pretences, Gaiety, Mirth, Pastimes or Sports, were encourag'd and requir'd on *Sundays* of the People; that Churches were render'd
gay,

gay, theatrical, and pleasant by the Decorations, Paintings, Musick, and Ceremonies therein perform'd*; and that the utmost Ridicule was employ'd against some of them, as *Entbusiasts*, and against others of them as *Hypocrites*, and against them all as factious and seditious, by their Adversaries; who were under no Restraints, but encourag'd to write with Scorn, Contempt, Raillery and Satire against these suppos'd Enemies of Church and State. Nor did the great Success of the *Puritans* in the Field of Battle suppress that *Vein* and *Humour* of *Ridicule* begun against them; but the *Laudean* Party still carry'd on a Paper War with innumerable Pamphlets, which all tended more or less to make the World *laugh* at and *ridicule* the *Puritans*. And I am verily perswaded, that no History of any other Country in the World can produce a Parallel, wherein the Principle and Practice of *Ridicule* were ever so strongly encourag'd, and so constantly pursu'd, fix'd and rooted in the Minds of Men, as it was and is in Churchmen against Puritans and Dissenters. Even at this Day the *Ridicule* is so strong against the present Dissenters, so promoted by Clergy and Laity, especially in Villages and small Country Towns, that they are unable to withstand its Force, but daily come over in Numbers to the Church to avoid being *laugh'd* at. It seems to me a Mark of Distinction more likely to last in the Church than any other Matter that I can observe. Passive Obedience, the divine Right of Kings, &c. rise and fall according to particular

* A Clergyman preach'd thus to his Auditory: " You have
" Moses and Aaron before you, and the Organs behind you,
" so are a happy People; for what greater Comfort would mortal Men have?" See Walker's Sufferings, &c. p. 178.

Occasions ; but *Laughter* at *Dissenters* seems fixt for ever, if they should chance to last so long.

South's Sermons, which now amount to *six Volumes*, make Reading *Jests* and *Banter* upon *Dissenters*, the religious Exercise of good Churchmen upon *Sundays*, who now can serve God (as many think they do by hearing or reading Sermons) and be as merry as at the Play-house. And *Hudibras*, which is a daily High-Church Entertainment, and a Pocket and Travelling High-Church Companion, must necessarily have a very considerable Effect, and cannot fail forming in Men that Humour and Vein of *Ridicule* upon *Dissenters* which runs thro' that Work. In a word, High-Church has constantly been an Enemy to, and a Ridiculer of the *Seriousness* of *Puritans* and *Dissenters*, whom they have ever charg'd with *Hypocrisy* for their *Seriousness*.

" After * the Civil War had broke out in 1641,
 " and the King and Court had settled at *Oxford*,
 " one *Birkenhead*, who had liv'd in *Laud's* Family,
 " and been made Fellow of *All Souls College* by
 " *Laud's* Means, was appointed to write a Weekly
 " Paper under the Title of *Mercurius Aulicus* ; the
 " first whereof was publish'd in 1642. In the Ab-
 " sence of the Author, *Birkenhead*, from *Oxford*,
 " it was continued by *Heylin*. *Birkenhead* pleas'd
 " the Generality of Readers with his *Waggeries*
 " and *Buffooneries* ; and the Royal Party were so
 " taken with it, that the Author was recommend-
 " ed to be Reader of *Moral Philosophy* by his Ma-
 " jesty ;" who, together with the religious Electors,
 it is justly to be presum'd, thought *Waggery* and
Buffoonery, not only Political, but Religious and
Moral, when employ'd against *Puritans* and *Dissen-*
ters.

* See the Article *Heylin*, in *Wood's Athenæ Oxon.*

IX. King *Charles* the Second's Restoration brought along with it glorious *High-Church* Times ; which were distinguish'd as much by *laughing* at *Dissenters*, as by persecuting them ; which pass for a Pattern how *Dissenters* are to be treated ; and which will never be given up, by *High-Church-men*, as faulty, for ridiculing *Dissenters*.

The King himself, who had very good natural Parts, and a Disposition to banter and ridicule every Body, and especially the *Presbyterians*, whose Discipline he had felt for his Lewdness and Irreligion in *Scotland*, had in his *Exile* an Education, and liv'd, among some of the greatest *Droles* and *Wits* that any Age ever produc'd ; who could not but form him in that way, who was so well fitted by Temper for it. The Duke of *Buckingham* was his constant Companion. And he had a * great *Liveliness* of *Wit*, and a peculiar Faculty of turning all things into ridicule. He was Author of the *Rehearsal* ; which, as a most noble Author says, is † a justly admir'd Piece of comick *Wit*, and has furnish'd our best *Wits* in all their Controversies, even in Religion and Politicks, as well as in the Affairs of *Wit* and Learning, with the most effectual and entertaining Method of exposing Folly, Pedantry, false Reason, and ill Writing. The Duke of *Buckingham* || brought *Hobbes* to him to be his Tutor, who was a *Philosophical Drole*, and had a great deal of *Wit* of the drolling kind. *Sheldon*, who was afterwards Archbishop of *Canterbury*, and attended the King constantly in his *Exile* as his *Chaplain*, was an eminent *Drole*, as appears from Bishop *Burnet*, who says ‡,

* *Burnet's Hist.* p. 100.

† *Characteristicks*, Vol. I. p. 259.

|| *Burnet. ibid.* ‡ Page 177.

that he had a great Pleasantness of Conversation, perhaps too great.

And *Hide*, afterwards Earl of *Clarendon*, who attended the King in his Exile, seems also to have been a great Drole, by Bishop *Burnet's* representing him, as one, that *had too much Levity in his Wit, and that did not observe the Decorum of his Post* *. In a Speech to the Lords and Commons, *Hide* attack'd the Gravity of the Puritans, saying †, “ Very “ merry Men have been very godly Men ; and if “ a good Conscience be a continued Feast, there is “ no reason but Men may be very merry at it.” And upon Mr. *Baxter* and other Presbyterian Ministers waiting on him in relation to the *Savoy Conference*, he said to Mr. *Baxter* on the first Salute ‡, that if “ he were but as fat as Dr. *Manton*, we should “ all do well.”

No wonder therefore, that *Ridicule*, and *Raillery*, and *Satire*, should prevail at Court after the *Restoration* ; and that King *Charles* the Second, who was a Wit himself, and early taught to laugh at his *Father's Stiffness* ||, should be so great a Master of them, and bring them into play among his Subjects ; and that he who had the most sovereign Contempt for all Mankind, and in particular for the People and Church of *England*, should use his Talent against them ; and that his People in return should give him like for like.

It is well known how he banter'd the Presbyterian Ministers, who out of Interest came over to him at *Breda* ; where they were placed in a Room next to his Majesty, and order'd to attend till his Majesty had done his Devotions ; who, it seems, pray'd so artfully, and poured out so many of

* *Burnet*, p. 95.

† *Kenner's Register*, p. 258.

|| *Burnet's Hist.*

‡ *Ibid.* p. 516.

their Phrases, which he had learned when he was in *Scotland*, where he was forced to be present at religious Exercises of six or seven Hours a-day; and had practis'd among the *Huguenot* Ministers in *France* *, who reported him to have a *sanctify'd Heart*, and to *speak the very Language of Canaan*. This *Ridicule* he cover'd with *Seriousness*; having at that time Occasion for those Ministers, who were then his great Instruments in reconciling the Nation to his *Restoration*. When he had no farther Occasion for them, he was open in his *Ridicule*, and would say, that † *Presbyterianism was not a Religion for a Gentleman*.

X. Would you, who are a Man of Sense and Learning, and of some Moderation, be for punishing the Author of *The Difficulties and Discouragements which attend the Study of the Scriptures in the way of private Judgment, &c.* who is suppos'd to be a Prelate of the Church, for that Book, which is wholly an *Irony* about the most sacred Persons and Things? Must not the fine *Irony* it self, and the Execution of it, with so much Learning, Sense, and Wit, raise in you the highest Esteem and Admiration of the Author, instead of a Disposition to punish him? Would you appear to the intelligent Part of the World such an Enemy to Knowledge, and such a Friend to the Kingdom of Darkness, as such Punishment would imply? In fine, can you see and direct us to a better way, to make us inquire after and understand Matters of Religion, to make us get and keep a good temper of Mind, and to plant and cultivate in us the Virtues necessary to good Order and Peace in Society, and to eradicate

* Kennet's Register, p. 111.

† Burnet's History, p. 107.

the Vices that every where give Society so much Disturbance, than what is prescrib'd or imply'd in that Book? And can you think of a better *Form* of *Conveyance*, or *Vehicle* for Matters of such universal Concern to all intelligent People (if you consider the State of the World, and the infinite Variety of Understandings, Interests, and Designs of Men, who are all to be address'd to at the same Time) than his Method of *Irony*? And has not Success justify'd his Method? For the Book has had a free Vent in several Impressions; has been very generally read and applauded; has convinced Numbers, and has been no Occasion of trouble either to Bookseller or Author. It has also had the Advantage to have a most ingenious *Letter* of *John Hales* of *Eton* join'd to some Editions of it; who by this *Letter*, as well as by several others of his Pieces, shews himself to have been another *Socrates*, one of the greatest Masters of *true Wit* and *just Irony*, as well as Learning, which the World ever produc'd; and shews he could have writ such a Book as the *Difficulties*, &c. But if you are capable of coming into any Measures for punishing the Author of the *Difficulties*, &c. for his *Irony*, I conceive, that you may possibly hesitate a little in relation to the same Author, about his *New Defence of the Bishop of Bangor's Sermon of the Kingdom of Christ*, consider'd as it is the *Performance of a Man of Letters*; which, tho' far below *The Difficulties*, &c. is an ingenious *Irony* on that *Sermon*. You may probably, like many others of the Clergy, approve of *Satire* so well employ'd, as against that Bishop, who has succeeded Bishop *Burnet* in being the Subject of *Clergy-Ridicule*, as well as in his Bishoprick. The Bishop himself was very justly patient, under all Attacks by the Reverend *Trapp*, *Earbery*, *Snape*, *Law*, and *Luke Milbourne*, in his *Tom of Bedlam's Answer*

to his Brother Ben Hoadley, *St. Peter's Poor Parson near the Exchange of Principles*; some of which were of a very abusive kind, and such as can hardly be parallel'd; and did not call upon the Magistrate to come to his Aid against that Author, or against any others of the Clergy who had attack'd him with as great Mockery, Ridicule, and Irony, as ever Bishop had been by the profess'd Adversaries of the Order; or as ever the Bishops had been by the *Puritans and Libellers* in the Reigns of Queen Elizabeth, King James and King Charles the First; or as Lesley, Hickes, Hill, Atterbury, Binks, and other High-Church Clergy, did the late Bishop Burnet. Instead of that he took the true and proper Method, by publishing an *Answer* to the said Irony, compos'd in the same *ironical Strain*, intitled, *The Dean of Worcester still the same: Or his new Defence of the Bishop of Bangor's Sermon, consider'd, as it is the Performance of a great Critick, a Man of Sense, and a Man of Probity*. Which Answer does, in my Opinion, as much Honour to the Bishop, by its Excellency in the *ironical Way*, as it does by allowing the Method it self, and going into that Method, in imitation of his Reverend Brethren of the Clergy, who appear to be under no Restraints from the *Immorality or Indecency* of treating the Bishop in the way of Ridicule and with the utmost Contempt; but, on the contrary, to be spurr'd on by the *Excellency and Propriety* thereof to use it against him, even in the * *Pulpit*, as Part of the religious Exercise on the *Lord's-day*.

XI. There is an universal Love and Practice of *Drollery and Ridicule* in all, even the most serious

* See the Bp. of Bangor's Preface to the Answer to the Representation of the Lower House of Convocation.

Men, in the most *serious Places*, and on the most *serious Occasions*. Go into the Privy-Councils of Princes, into Senates, into Courts of Judicature, and into the Assemblies of the Kirk or Church ; and you will find that Wit, good Humour, Ridicule, and Drollery, mix themselves in all the Questions before those Bodies ; and that the most solemn and four Person there present, will ever be found endeavouring, at least, to crack his Jest, in order to raise a Character for Wit ; which has so great an Applause attending it, and renders Men so universally acceptable for their Conversation, and places them above the greatest Proficients in the Sciences, that almost every one is intoxicated with the Passion of aiming at it.

In the Reports made to us of the Debates in the Houses of Lords, Commons, and Convocation, the serious Parts of the Speeches there made die for the most part with the Sound ; but the Wit, the Irony, the Drollery, the Ridicule, the Satire, and Repartees, are thought worthy to be remember'd and repeated in Conversation, and make a Part of the History of the Proceedings of those Bodies, no less than their grave Transactions, as some such must necessarily be.

Whoever will look into Antiquity for an Account of the Lives, Actions, and Works of the old Philosophers, will find little remaining of them ; but some of their witty, drolling, and bantering Sayings, which alone have been thought worthy to be preserv'd to Posterity. And if you will look into the Lives of the modern Statesmen, Philosophers, Divines, Lawyers, &c. you will find that their witty Sayings ever make a considerable Part : by reporting which great Honour is intended to be done to their Memory. The great and most religious Philosopher Dr. *H. More*, has a great many Pieces
of

of Wit attributed to him in his *Life* by Mr. *Ward*; who represents him from his Companions, ** as one of the merriest Greeks they were acquainted with, and tells us, that the Doctor said in his last Illness, to him ††, that the merry way was that which he saw mightily to take; and so he used it the more.

The great and famous Sir Thomas More, Lord Chancellor of England in Henry the Eighth's time, was an inexhaustible Source of Drollery*, as his voluminous Works, which consist for the most part of controversial Divinity in behalf of Popery, show, and which are many of them written in Dialogue, the better to introduce the drolling Way of Writing, which he has us'd in such Perfection, that it is said † none can ever be weary of reading them, tho they be never so long. Nor could Death it self, in immediate view before his Eyes, suppress his merry Humour, and hinder him from cracking Jests on the Scaffold; tho he was a Man of great Piety and Devotion, whereof all the World was convinced by his Conduct both in his Life and at his Death.

It is said (as I have before observ'd) of my Lord Chancellor Clarendon, that " he had too much Levity in his Wit ‡, and that he did not always observe the Decorum of his Post." Which implies not only his Approbation of Drollery in the most grave Business, but also his great Knowledge of Mankind, by applying to them in that Way; which he knew from Experience, and especially from the common drolling || Conversation in the Court of King Charles the Second, would recommend him to the World much more than an impartial Administration of Justice; which is less felt, less understood,

** Ward's *Life of Dr. Henry More*, p. 120. †† Ibid. p. 122.

* See the several Lives of him.

† Life lately printed, 1726. p. 99,

‡ Burnet's Hist. p. 95.

|| Temple's Works, Vol. II. p. 40.

and less taken notice of and applauded, than a *Piece* of *Wit*; which is generally suppos'd to imply in it a great deal of Knowledge, and a Capacity fit for any thing.

Mr. *Whiston**, a famous Person among us, sets up for great *Gravity*, and proposes a Scheme of *Gravity* for the Direction of those who write about Religion: He is for allowing *Unbelievers*, nay for having them "invited by Authority to produce" all the real or original Evidence they think they "have discover'd against any Parts of the *Bible*;" "against any Parts of the *Jewish* and Christian Religions, in order to their being fully weigh'd" and consider'd by all learned Men; provided at "the same time, that the whole be done *gravely*," "and *seriously*, without all *Levity*, *Banter*, and *Ridicule*." And yet this Man, having a handle given him by Bishop *Robinson's* Letter to the Clergy of his *Diocese* about *New Doxologies borrow'd from Old Hereticks*, takes the advantage of the Bishop's (supposed) Ignorance, Dulness, Stupidity, and Contradiction to himself, and writes and prints, like a *Tom Brown* or *Swift*, a most *bantering* and *drolling* Letter, under the sneering Title of a *Letter of Thanks to the Right Reverend the Lord Bishop of London, for his late Letter, &c.* whom, one would think, he should not only have spar'd, but have applauded for his *profound Gravity*, and carrying on the Cause of Religion in a very remarkable manner, with the most *consummate Solemnity*. But so strong was the Temptation, so naturally productive of Mirth was the Bishop's Cause, and his *grave* Management thereof, as that he could not help laughing at the Bishop, by himself; and so was led on mechanically to write in that Humour, and to publish what he wrote, and

* *Collection of authentick Records*, Vol. II. p. 1099.

afterwards to defend his drole *Manner** of attacking the Bishop, against those who took offence at that *Manner* of writing.

XII. The burning Papists themselves are not always *serious* with us : They treat the Church and its Defenders as *fanatical*, and *laugh* at them as *such*, just as the Church does the Dissenters, and have their elaborate Works of *Drollery* against their Adversaries. They publish'd a Poem against the *Reformation*, just before the Death of Queen *Anne*, which was design'd to have given such a Stroke to the Protestant Religion among us, under the new projected Revolution, as *Hudibras* did to *Puritanism* after the *Restoration*. The Popish Editor, in the Preface to the said Poem, says, " that the Motive of the Author " (*Thomas Ward*) for publishing the *History of the* " *Reformation* in a *Burlesque Style* (tho a History full " of melancholy Incidents, which have distracted " the Nation, even beyond the hope of recovery, " after so much Blood drawn from all its Veins, " and from its Head) was that which he met with " in Sir *Roger L'Estrange's* Preface to the second " Part of his *Cit and Bumkin*, express'd in these " Words ; *Tho this way of fooling is not my Talent,* " *nor Inclination ; yet I have great Authorities for* " *the taking up this Humour, in regard not only of* " *the Subject, but of the Age we live in ; which is* " *so much upon the Drole, that hardly any thing else* " *will down with it.*"

And the ingenious Protestant Editor of this Poem at *London*, which he allows to have some Wit in it, concludes the Remarks he makes upon it, by saying, " One thing more we can't forbear " hinting at, that a Retaliation would be as happy

* *Second Letter to the Bishop of London, p. 3, 4.*

“ a Thought as could enter into the Head of a Man
 “ of Genius and Spirit. What a fruitful Harvest
 “ would the Legends, Tricks, spiritual Jugglings,
 “ Convents, and Nunneries, yield to a good Poet?
 “ *Buchanan* in his *Franciscani*, and *Oldham* in his
 “ *Satires* on the Jesuits, have open'd the Way,
 “ and we heartily wish some equal Pen would
 “ write the whole Mystery of Iniquity at length.”

XIII. All the old Puritan Preachers, who were
 originally Divines of the Church of *England*, sprink-
 led and season'd their Sermons with a great many
drolling Sayings against *Libertinism* and *Vice*, and a-
 gainst Church Ceremonies ; many of which Sayings
 are reported and handed down to us in Books and
 Conversation, as are also the Effects of those Say-
 ings, which we are told converted many to *Christ*
 on the Spot, or in the Instant of Delivery. Nor is
 that manner wholly laid aside, but has continued to
 be kept alive by some Hands at all times ; who
 have been greatly follow'd for their Success in drol-
 ling upon *Sinners*, and treating of Religion in hu-
 moursom and fantastical Phrases, and fixing that
 way of Religion in some Mens Minds.

I do not remember to have met with a more
 complete Drole in the Church of *England*, or in any
 other of the *laughing* or *ridiculing* Sects, than *Andrew*
Marvel of the grave *Puritan* Sect, in many Works
 of his both in Prose and Verse, but especially in his
Rebearsal Transposed ; which tho writ against
Parker, who with great Eloquence, Learning, and
 a Torrent of Drollery and Satire, had defended the
 Court and Church's Cause, in asserting the Necessity
 of Penal Laws against the Nonconformists, “ was
 “ read from the *King* down to the Tradesman with
 “ great pleasure, on account of that Burlesque
 “ Strain and lively Drollery that ran thro' it,”
 as

as Bishop *Burnet* tells us *. Nor were the gravest *Puritans* and *Dissenters* among us less taken and pleas'd with his Writings for their *Drollery*, than our *drole King*; tho there are some Passages in them, which should give just Offence to chaste Ears.

I find also, that the *Puritans* and *Dissenters* have always born with, and allow'd of, a great Mixture of *Drollery* in their Sermons, that one would think should offend their Gravity, and pious Ears; and that they applaud their Ministers for such their Discourses, as much as the Church does Dr. *South* for the Ribaldry sprinkled thro'out his Sermons about the most high Points in Divinity. They have always had some eminent Divines among them who have been remarkable for such Passages and Reflections: And these have never lessen'd their number of Auditors, nor drawn upon themselves the Character of *Irreligious*; but have had the largest Auditories of contributing Hearers, as well as of Churchmen, who came to smile, and have been esteem'd very pious Men.

In fine, the *Puritans* and *Dissenters* have, like the Church, their Taste of Humour, Irony, and Ridicule, which they promote with great Zeal, as a Means to serve Religion: And I remember, that, among other things said in behalf of *Bunyan's Pilgrim's Progress*, upon the reprinting it lately by Subscription, it was affirm'd, and that, in my Opinion, truly, "that it had infinitely out-done *The Tale of a Tub*; which perhaps had not made one Convert to Infidelity, whereas the *Pilgrim's Progress* had converted many Sinners to *Christ*."

XIV. The *Quakers* are certainly the most serious and solemn People among us in Matters of Religi-

* *History*, p. 260.

on, and out-go the Dissenters of all other Kinds therein : But yet the Church has no regard to them on that Account, but takes Advantage from thence to *ridicule* them the more, and to call their Sincerity more in question. And I much doubt whether there was ever a Book written against them by the Divines of any Sect with perfect Decency, and that had not its extravagant Flouts, Scorn, Banter, and Irony, and that not only of the *laughing*, but of the *cruel* kind : Wherein they copy'd after the *Jews* of old, who while they prosecuted *Christ* to Death, and carried on their High-Church Tragedy against him, acted against him the *comick Scenes* * “ of
 “ spitting in his Face, and buffeting him with the
 “ Palms of their Hands, saying, *Prophecy unto us,*
 “ *thou Christ, who is he that smote thee ;*” and who, when they had nail'd him to the Cross, *revil'd* him with divers *Taunts*, in which the *Chief Priests*, *Scribes*, *Elders*, and even the *Thieves*, which were *crucified with him*, concurr'd. But yet for all this, these solemn Quakers themselves are not altogether averse to *Irony* and *Ridicule*, and use it when they can. Their Books abound in Stories to ridicule in their Turn the Priests, their great and bitter Adversaries : And they please themselves with throwing at the Priests the *Centuries of scandalous Ministers*, and the Books of the *Cobler of Glocester*. They have also their Satirist and Banterer, *Samuel Fisher* ; whose Works, tho all wrote in the *drolling* Style and Manner, they pride themselves in, and have collected into one great Volume in *Folio* ; in which Quaker-Wit and Irony are set up against Church, Presbyterian, and Independent Wit and Irony, without the least Scruple of the lawfulness of such Arms. In a word, their Author acts the Part of a *Jack-Pudding*,

* *Mat.* xxvi. 67, 68.

Merry Andrew, or *Buffoon*, with all the seeming Right, Authority, and Privilege, of the Member of some Establish'd Church of abusing all the World but themselves. The *Quakers* have also encourag'd and publish'd a most arch Book of the famous *Henry Stubbe*, intitled, *A Light shining out of Darknefs*, &c. Wherein all the other religious Parties among us are as handsomly and learnedly banter'd and ridicul'd, as the *Quakers* have been in any Book against them. And when they were attack'd by one *Samuel Young*, a whimsical Presbyterian-Buffoon-Divine, who call'd himself *Trepidantium Malleus*, and set up for an Imitator of Mr. *Alsop*, in several Pamphlets full of Stories, Repartees, and Ironies; in which *Young*, perhaps, thought himself as secure from a Return of the like kind, as a Russian or Thief may when he assaults Men: His Attacks were repell'd in a Book intitled " *Trepidantium Malleus intrepidanter malleatus* ; or the " West Country Wiseaker's crack-brain'd Reprimand " hammer'd about his own Numbscul. Being a *Joco-* " satirical Return to a late Tale of a Tub, emitted " by a reverend *Non-con*, at present residing not far " from *Bedlam*," said to be written by *William Penn*, who has therein made use of the carnal Weapons of Irony and Banter, and dress'd out the Presbyterian Priest in a Fool's Coat, for a Spectacle to the Mob. It is also to be observ'd, that there are several Tracts in the two Volumes of *William Penn's* Works lately publish'd, that for ingenious Banter and Irony, are much superior to the Priests his Adversaries; and that other Quaker Authors profess to write sometimes in a * *drolling Style*,

XV. The Jacobite Clergy have set up for great *Droles* upon all the true Friends of the *Establishment*.

* *Elwood's History of his own Life*, &c. p. 318.

And I presume, the Body of our High Churchmen would not willingly deprive them of the Benefit of their *Drollery*.

The celebrated Mr. Collier * thus attacks Bishop Burnet, for his *Essay on the Memory of Queen Mary*.
 “ This Doctor, you know, is a Man of mighty *Latitude*, and can say any thing to serve a Turn ;
 “ whose *Reverence* resolves Cases of Conscience
 “ backwards and forwards, disputes *pro* and *con*,
 “ praises and dispraises by secular Measures ; with
 “ whom Virtue and Vice, passive Obedience and
 “ Rebellion, Parricide and filial Duty, Treachery
 “ and Faithfulness, and all the Contradictions in
 “ Nature, are the *best* and *worst* things under the
 “ Sun, as they are for his Purpose, and according
 “ as the Wind sits : who equally and indifferently
 “ writes for and against all Men, the Gospel, and him-
 “ self too, as the World goes : who can bestow a
 “ Panegyrick upon the seven deadly Sins, and (if
 “ there be occasion) can make an Invective against
 “ all the Commandments. —

In relation to Dr. Payne's *Sermon* on the Death of that *Queen*, he says †, “ that to go thro' it is too
 “ great a Discipline for any Man, whose Palate
 “ hath ever relish'd any thing above *three half-*
 “ *penny Poetry*.” He adds, “ Why, Sir, many Years
 “ ago I have heard some of it sung about the
 “ Streets in wretched and nauseous *Doggrel*. What
 “ think you of this? Page 6. *I know not how to*
 “ *draw her Picture, 'tis so all over beauteous, with-*
 “ *out any Foil, any Shade, any Blemish ; so perfect in*
 “ *every Feature, so accomplish'd in every Part, so*
 “ *adorn'd with every Perfection and every Grace.*
 “ O rare, Sir ! here's *Phyllis* and *Chloris*, and *Gil-*
 “ *lian a Croydon.*

* *Remarks on some late Sermons, &c.* p. 34.

† *Pag.* 52.

“ *Sh’ bath every Feature, every Grace,*

“ *So charming every part, &c.*

“ ‘Tis no wonder he tells us, (p. 8.) of *strewing her*
 “ *with the Flowers of withered and decay’d Poetry*; for
 “ the *Song* out of which he hath transcrib’d his *Ser-*
 “ *mon*, is of very great age, and hath been sung
 “ at many a *Whitsun-Ale*, and many a *Wedding* (tho
 “ I believe never at a *Funeral* before) and there-
 “ fore in all this time may well be *decay’d and*
 “ *wither’d*: In the mean time, if you were to
 “ draw the *Picture* of a great *Princess*, I fancy
 “ you would not make choice of *Mopsa* to sit to
 “ it. Alas! Sir, there was *Cassandra* and *Cleopa-*
 “ *tra*, and many a famed *Romance* more, which
 “ might have furnish’d him with handsome *Cha-*
 “ *acters*, and yet he must needs be *preaching and*
 “ *instructing* his People out of *Hey down derry*, and
 “ the *fair Maid of Kent*. If he had intitled it,
 “ *The White-Chapel Ballad*, and got some body
 “ to set it to the Tune of *Amaryllis*, compos’d by
 “ *W. P. Songster*, the Character of the *Author*,
 “ the *Title*, and the *Matter*, would have very well
 “ agreed, and perhaps it might have passed at the
 “ Corners of the Streets; but to call it a *Sermon*,
 “ and by *W. P. Doctor in Divinity*, ’tis one of the
 “ *lewdest* things in the World.—”

Mr. *Lesley* attacks the Clergy, who pray’d “ that
 “ God would give King *James* Victory over all his
 “ *Enemies**, when that was the thing they least
 “ wish’d; and confess’d, that they labour’d all they
 “ could against it,” saying, “ good God! What
 “ Apprehensions, what Thought had those Men
 “ of their publick Prayers; bantering God Al-

* *Answer to State of the Protestants in Ireland, &c. p. 108.*

“ mighty,

“ mighty, and mocking him to his Face, who heard
 “ their Words, and saw their Hearts? Is not
 “ *Atheism* a smaller Sin than this, since it is better
 “ to have no God, than so to set up one to laugh
 “ at him.”

Again he says, (p. 123.) “ It is a severe Jest,
 “ that the common People have got up against the
 “ Clergy, that there was but one thing formerly
 “ which the Parliament could not do, that is, to
 “ make a Man a Woman : But now there is an-
 “ other, that is, to make an Oath which the Cler-
 “ gy will not take.”

The same Author attacks Bishop Burnet's *Speech upon the Bill against Occasional Conformity*, by a Pamphlet intituled, *The Bishop of Salisbury's proper Defence from a Speech cry'd about the Streets in his Name, and said to have been spoken by him in the House of Lords upon the Bill against Occasional Conformity*; which is one perpetual Irony on the Bishop, and gives the Author occasion to throw all manner of Satire and Abuse on the Bishop. The beginning of this Pamphlet, which is as follows, will let the Reader into the full Knowledge of the Design of the Irony, and the manner of Execution.

“ The License of this Age and of the Press is
 “ so great, that no Rank or Quality of Men is
 “ free from the Insults of loose and extravagant
 “ Wits.

“ The good Bishop of Salisbury has had a plen-
 “ tiful Share in this sort of Treatment: And now
 “ at last, some or other has presum'd to burlesque
 “ his Lordship in printing a Speech for him, which
 “ none that knows his Lordship can believe ever
 “ came from him.

“ But because it may go down with others who
 “ are too apt to take Slander upon trust, and that
 “ his Lordship has already been pelted with seve-
 “ ral

“ ral Answers to his Speech, I have presum’d to
 “ offer the following Considerations, to clear his
 “ Lordship from the Suspicion of having vented
 “ (in such an august Assembly) those crude and
 “ undigested Matters which are set forth in that
 “ Speech, and which so highly reflect on his Lord-
 “ ship’s self.”

He has taken the same Method of Irony to at-
 tack the said Bishop for his *Speech* on the *Trial* of
Sacheverel, and for a *Sermon*, under this Title, “The
 “ Good Old Cause, or Lying in Truth; being a
 “ Second Defence of the Lord Bishop of *Sarum*
 “ from a Second Speech, and also the Dissection
 “ of a Sermon it is said his Lordship preach’d in
 “ the Cathedral Church of *Salisbury*.” And this
 Pamphlet, which is also a continued Banter, be-
 gins thus.

“ No Man has more deserv’d than this good
 “ Bishop, and no Man has been more persecuted
 “ by various Ways and Means than his Lordship,
 “ even to mobbing! But the ugliest and most ma-
 “ licious of all these Arts, is that of putting false
 “ Things upon him; to write scandalous, seditious,
 “ and senseless Papers, and to affix his Lordship’s
 “ Name! I was forc’d some Years ago to vindi-
 “ cate his Lordship’s Reputation from one of this
 “ sort: That Speech had a Bookseller’s Name to
 “ it of good figure, and look’d something like;
 “ but this Speech (said likewise to be spoken in the
 “ House of Lords) has no body to own it, and has
 “ all the Marks of *Grub*. But the nasty Phiz is
 “ nothing to the inside. That discovers the Man;
 “ the Heart is false.”

This same Author has thought fit to attack Mr.
Hoadley (since a Bishop) in the way of Banter: His
Best

Best Answer ever was made, and to which no Answer will ever be made, is by his own Confession a Farce ; when he says in his *Preface*, “ If you ask why I treat this Subject by way of *farce*, and shew a little Merriment sometimes ? it was because the Foundation you stand upon is not only *false* but *ridiculous*, and ought to be treated with the *utmost Contempt*.”

Again, in his “ *Finishing Stroke, in defence of his Rehearsals, Best Answer, and Best of all,*” he gives us (p. 125.) what he calls, “ A Battle-Royal between three Cocks of the Game, *Higden, Hoadley, and a Hottentot;*” which in the *Contents* he calls *A Farce*, and to which he joins both a *Prologue* and *Epilogue*, and divers other Particulars, all taken from the *Play-house*.

The Reverend Mr. *Matthias Earbery* sets up for a great Satirist and Drole upon the swearing and Low-Church Clergy, in numerous Pamphlets of late, more particularly in his “ *Serious Admonition to Dr. Kennet*: To which is added, a short but complete Answer to Mr. *Marshal's* late Treatise called, *A Defence of our Constitution in Church and State*; and a Parallel is drawn between him and Dr. *Kennet*, for the Satisfaction of the unprejudic'd Reader.”

He has a bantering Argument * to shew, that, “ If in future Ages Mr. *Marshal's* Book should escape the just Judgment it deserves, of being condemn'd to the *Pastry-Cooks* and *Grocers*, an industrious Chronologist might make an Observation to prove him too young to write it.”

The *Parallel* is in Pag. 126. which being very gross *Raillery*, I only refer you to it.

* Pag. 120, 121.

This Mr. *Earbery* also wrote a *Letter to Bishop Fleetwood*, under the Title of "A Letter to the Bishop of *Ely*, upon the Occasion of his *suppos'd* late *Charge*, said to be deliver'd at *Cambridge* August 7, 1716, &c." in which he pursues the Ironical Scheme laid down in the said Title, and endeavours to vindicate his *Lordship* from the *Aspersi- on of writing such a mean Pamphlet*, as the *Charge*.

Nor do these *Jacobites* confine their Drollery to their Adversaries without, but exercise it on one another, as may be seen in their late Dispute about King *Edward the Sixth's* Liturgy. And Mr. *Lesley* himself, happening to engage on the side opposite to the Traditions of the Fathers, and attacking those Traditions by Low-Church Notions and Arguments, and thereby running counter to all his former Books, is attack'd just in the same manner he attack'd Bishop *Burnet*, in a Book under this Title, "Mr. *Lesley's* Defence, from some erroneous and dangerous Principles, advanced in a Letter said to have been written concerning the New Separation." And it has several Paragraphs at the beginning in the very words of one of Mr. *Lesley's* Books against the said Bishop, as may be seen on Comparison.

XVI. *Christ-Church* in *Oxford* is no less famous for the *Drolling*, than for the *Orthodox* Spirit reigning there; and the former, being judg'd an excellent Method to support the latter, is cultivated among the Youth, and employ'd by the Members of that Society against all the supposed Adversaries of the Church, and encourag'd by the governing Ecclesiasticks there and elsewhere.

Among the many, who have receiv'd their Education there, and been form'd in Drollery, I will only instance in the Reverend Dr. *Atterbury* and Dr.

South;

South; who being as famous for *Drollery* as for Zeal for Religion, and applauded for their *Wit* no less than for their *Orthodoxy*; and particularly for imploying the former in behalf of the latter, seem of sufficient Weight to bear down all Attempts to stifle their Productions. What Considerations can make us amends for the Loss of such excellent *drolling Writings*, which promote Religion as well as Mirth?

With what incomparable Mockery, Ridicule and Sarcasm does Dr. *Atterbury* treat all the Low-Church Clergy that come in his way, together with the *Whig* Ministry and Administration in his several *Convocational Tracts*? Dr. *Wake*, our present Archbishop of *Canterbury*, is represented by him as writing so *contumeliously** of the Clergy, *that had he not inform'd us in his Title Page who he was, we should rather have guess'd him to have been of the Cabal against Priests and Priestcraft, than one of the Order*; and as wholly govern'd by † *Interest* in the Debate, and as giving us a most ‡ *shallow empty Performance* in relation to our Ecclesiastical Constitution, which he || *has done his best to undermine*, as knowing himself to be in the wrong; and as *deserving* any Name or Censure, none being *too bad to be bestow'd* on him; and in fine, as *the least of the little officious Pens by which he expects to be traduc'd*.

Dr. *Bentley* is represented as *wrote out of Reputation into Preferment*; which, whether it be a more severe Sarcasm on the Doctor, than on the Government, is hard to determine; and besides, it gives Applause to one of the most drolling and bantering Performances that this drolling Age has produc'd, I mean Dr. *Bentley's Dissertations on the Epistles of Phalaris, and the Fables of Æsop, examin'd*.

* Preface, p. 14.

† Pag. 11. 24.

‡ Pag. 1.

|| Pag. 4, 11, 12, 13, 19.

Bishop *Burnet* is a standing Subject of Ridicule with him ; as are Bishop *Nicholson*, Bishop *Kennet*, Bishop *Gibson*, Bishop *Trimnel* [to whom he writes a most drolling * Letter] and Dr. *West* ; and all the Topicks that can affect them as Scholars, as honest Men, and Clergymen, are imploy'd to render them ridiculous, and set the World a laughing at them, who are not in the least spar'd for their being of the Holy Order ; but on the contrary seem more loaded and baited with Sarcasms for that reason.

For a *Specimen*, take this Banter or Burlesque upon Bishop *Kennet's* Dedication of his *Ecclesiastical Synods and Parliamentary Convocations*, &c. to the Archbishop of *Canterbury* ; which Banter runs thus †.

“ *May it please your Grace,*

“ Mr. *Atterbury* has lately forc'd a Dedication
 “ upon you, which favours too much of Presump-
 “ tion or Design ; he has presum'd to surprize you
 “ with an unexpected Address, and appears very
 “ indecently before your Grace, because he has
 “ taken no care to express upon this Subject a due
 “ Respect and Reverence to the Governors in
 “ Church and State, such as is suitable to the Chri-
 “ stian Religion, and his particular Function: The
 “ Reports and Authorities in his Book are Fruits of
 “ other Mens Collections, not the immediate Ef-
 “ fects of his own Searches into *Registers* and *Re-*
 “ *cords* ; he imperiously summons your Grace and
 “ my Lords the Bishops to an immediate Compli-
 “ ance upon pain of being pronounc'd Betrayers of
 “ the Church — This, my Lord, is the Character
 “ of the Person *I set up* against ; but as for me, I

* Appendix to Parliamentary Original, &c. p. 14.

† Some Remarks on the Temper of some late Writers, &c:
 p. 33.

“ am quite another sort of Man, I am very well
 “ bred, a great Antiquary, beholden to no body,
 “ *some Wits and merry Folks call me a Tool and a*
 “ *Play-thing* (Pref. p. 8.) But I assure your Grace,
 “ that what Freedom soever I may have taken in
 “ taxing the Vices of the inferior Clergy, (p. 77.
 “ 188.) and in reflecting upon the ambitious Designs
 “ of dignify’d Presbyters (p. 196.) ; yet I am however
 “ tender and dutiful in treating the Governors of our
 “ Church (p. 78.) ; especially those of them who are
 “ of the Ecclesiastical Commission for Preferments,
 “ (p. 311). I have a very great Respect and Re-
 “ verence for every body that will give me any
 “ thing ; and how resolute soever Mr. Atterbury
 “ may be, your Grace may do what you please with

Your Grace’s most humble

and obedient Servant,

WHITE KENNET.

But for *Drollery*, the Reverend Dr. *South* outdoes
 even *Christ-Church*, and fills all his Performances
 with it, and throws it out against the Enemies of the
 Church, and in particular against the late Dr. *Sher-*
lock, whom he thought fit to single out. I shall
 select some Passages from his Writings against the
 said Doctor, which cannot but entertain the High-
 Church Orthodox Reader, and reconcile him to a
Drollery so well employ’d.

He styles him a great good Man, as a certain poor
Wretch, meaning *Prior*, calls him.

Again, he says *, “ There is hardly any one Sub-
 “ ject which he (that is Dr. *Sherlock*) has wrote up-

* Preface to *Animad.* p. 12, 13.

“ on,

“ on Popery excepted, that he has wrote both for
 “ it and against it. Could any thing be more sharp
 “ and bitter against the Dissenters than what this
 “ Man wrote in his *Answer* to the *Protestant Re-*
 “ *conciler*; and yet how frankly, or rather fulsomly
 “ does he open both his Arms to embrace them in
 “ his Sermon preach’d before the Lord Mayor on
 “ *November 4, 1688.* Tho I dare say, that the
 “ Dissenters themselves are of that Constancy, as
 “ to own that they were of the same Principles in
 “ 88 that they were of in 85; but the Truth is, old
 “ Friendships cannot be so easily forgot: And it has
 “ been an Observation made by some, that hardly
 “ can any one be found, who was first tainted with
 “ a Conventicle, whom a Cathedral could ever after
 “ cure, but that still upon every cross turn of Af-
 “ fairs against the Church, the irresistible *Magne-*
 “ *tism* of the *Good Old Cause* (as some still think it)
 “ would quickly draw him out of the *Good Old Way*.
 “ The Fable tells us of a *Cat* once turn’d into a
 “ *Woman*, but the next sight of a *Mouse* quickly
 “ dissolv’d the *Metamorphosis*, cashier’d the *Wo-*
 “ *man*, and restor’d the *Brute*. And some *Virtuosi*
 “ (skill’d in the *useful Philosophy* of *Alterations*)
 “ have thought her much a Gainer by the latter
 “ Change, there being so many unlucky Turns in
 “ the World, in which it is not half so safe and
 “ advantageous to *walk upright*, as to be *able to fall*
 “ *always upon one’s Legs.*”
 “ Again, Dr. South says *, “ When I consider how
 “ wonderfully pleas’d the Man is with these two
 “ new started Terms (*Self-consciousness* and *mutual*
 “ *Consciousness*) so high in Sound and so empty of
 “ Sense, instead of one substantial word (*Omni-*

* Animad. p. 114.

“ science) which gives us all that can be pretended
 “ useful in them, with vast Overplus and Advan-
 “ tage, and even swallows them up, as *Moses's Rod*
 “ did those pitiful Tools of the *Magicians*: This
 “ (I say) brings to my mind (whether I will or no)
 “ a certain Story of a grave Person, who riding
 “ in the Road with his Servant, and finding himself
 “ something uneasy in his Saddle, bespoke his Ser-
 “ vant thus: *John* (says he) *alight, and first take off*
 “ *the Saddle that is upon my Horse, and then take off*
 “ *the Saddle that is upon your Horse; and when you*
 “ *have done this, put the Saddle that was upon my*
 “ *Horse, upon your Horse; and put the Saddle that*
 “ *was upon your Horse, upon my Horse.* Whereup-
 “ on the Man, who had not studied the Philoso-
 “ phy of Saddles (whether *Ambling* or *Trotting*) so
 “ exactly as his Master, replies something short upon
 “ him; *Lord, Master, what need all these words?*
 “ *Could you not as well have said, Let us change Sad-*
 “ *dles?* Now I must confess, I think the Servant
 “ was much in the right; tho the Master having a
 “ rational Head of his own, and being withal wil-
 “ ling to make the *Nation* of changing Saddles more
 “ plain, easy and intelligible, and to give a clearer
 “ Explication of that word (which his Forefathers,
 “ how good *Horsmen* soever they might have
 “ been, yet were not equally happy in explaining of)
 “ was pleas'd to set it forth by that more full and
 “ accurate Circumlocution.”

He says *, *The Author, Dr. Sherlock, is no doubt a*
Grecian in his Heart! And the tenth Chapter of the
Animadversions is one continued Banter upon the
Dean for his Ignorance in *Greek* and *Latin*, and
 even his Inability to spell: All which he closes

* Ibid. p. 332.

with saying, " That *St. Paul's School* is certainly
 " an excellent School, and *St. Paul's Church* a most
 " noble Church; and therefore he thinks that he
 " directs his Course very prudently, and happily
 " too, who in his Passage to such a *Cathedral*,
 " takes a School in his way."

Again, he says *, " He cannot see any new Ad-
 " vantage that the Dean has got over the *Soci-*
 " *nians*, unless it be, that the Dean thinks his
 " *three Gods* will be too hard for their *one*."

After citing several Scurrilities of the Dean †, (who
 it must be confess'd, appears therein a great Ban-
 terer also of Dr. South and his Performance) the
 Dr. says, " These, with several more of the like
 " *Gravel-Lane Elegancies*, are all of them such
 " peculiar *Strictures* of the Dean's *Genius*, that
 " he might very well spare his Name, where he
 " had made himself so well known by his Mark;
 " for all the foregoing *Oyster-Wive-Kennel-Rhetorick*
 " seems so naturally to flow from him, who had
 " been so long Rector of *St. Botolph* (with the well-
 " spoken *Billingsgate* under his Care) that (as much a
 " Teacher as he was) it may well be question'd,
 " whether he has learn'd more from his Parish, than
 " his Parish from him.--All favours of the Porter,
 " the Carman, and the Waterman; and a pleasant
 " Scene it must be to see the *Master of the Tem-*
 " *ple* laying about him in the Language of the
 " *Stairs*."

To the Dean's Scoff, that *this Argument, &c. was*
worth its weight in Gold, tho' the Dean fears it will
not much enrich the Buyer, the Doctor replies ‡, " What
 " is that to him? Let him mind his own Markets,
 " who never writes to *enrich the Buyer* but the Sel-

* Ibid. p. 348.

† Tritheism charged, p. 2, 3.

‡ Ib. p. 108.

“ ler; and that *Seller* is himself: and since he is
 “ so, well is it for his Books and his Bookfel-
 “ ler too, that Men generally *buy* before they
 “ *read*.

In requital of the scurrilous Character of an
ingenious Blunderer, Dr. *South* says *, “ He must here
 “ return upon him the just Charge of an *impious*
 “ *Blasphemmer*, and that upon more Accounts than
 “ one; telling him withal, that had he liv’d in the
 “ former Times of the Church, his Gown would
 “ have been stript off his Back for his detestable
 “ Blasphemies and Heresies, and some other Place
 “ found out for him to perch in than the Top of
 “ *St. Paul’s*, where at present he is placed like a true
 “ Church Weather-Cock, (as he is) notable for
 “ nothing so much, as *standing high and turning*
 “ *round*.”

Again, he sayst, “ And so I take my leave of the
 “ Dean’s *three distinct infinite Minds, Spirits, or Sub-*
 “ *stances*, that is to say, of his *three Gods*; and having
 “ done this, methinks I see him go whimpering
 “ away with his Finger in his Eye, and the Com-
 “ plaint of *Micah* in his Mouth, *Ye have taken away*
 “ *my Gods which I made, and what have I more* †?
 “ Tho he must confess, he cannot tell why he
 “ should be so fond of them, since he dares under-
 “ take that he will never be able to bring the
 “ Christian World either to believe in, or to wor-
 “ ship a *Trinity of Gods*: Nor does he see what
 “ use they are likely to be of, even to himself, un-
 “ less peradventure to *swear by*.

Again, the Doctor says §, “ The Dean’s follow-
 “ ing Instruction to his Friend is certainly very di-
 “ verting, in these words, where the Animadverter

* Ibid. p. 170.

† Ibid. p. 281.

‡ Judg. 18. 24.

§ Ib. p. 285.

“ charges

“ charges the Dean with Absurdities and Contra-
 “ dictions ; turn to the Place and read it with its
 “ Context, and tell me what you cannot answer,
 “ and I will ; to which he would have done well to
 “ have added, *If I can*. But the whole Passage is
 “ just as if he had said, Sir, if you find not Con-
 “ tradictions and Absurdities enough in my Book to
 “ satisfy your Curiosity that way, pray come to
 “ the Fountain-head, and consult me, and you
 “ shall be sure of a more plentiful Supply.”

Again, upon the Dean's “ Frequent reproach-
 “ ing the *Animadverter with the Character of a
 “ *Wit*, tho join'd with such ill-favour'd Epithets,
 “ as his witless Malice has thought fit to degrade it
 “ with, as that he is a *spiteful Wit*, a *wrangling*
 “ *Wit*, a *satirical Wit*, and the WITTY, *subtle*,
 “ *good-natur'd Animadverter*, &c. the Dr. says,
 “ that tho there be but little *Wit* shewn in ma-
 “ king such Charges ; yet if *Wit* be a *Reproach* (be
 “ it of what sort it will) the Animadverter is too *just*
 “ to return this *Reproach* upon the *Defender* ; and
 “ withal, understands himself, and what becomes
 “ him, too well, either to *assume* to himself, or
 “ so much as to *admit* the Character of a *Wit*, as
 “ at all due to him ; especially since he knows that
 “ *common Sense* (a thing much short of *Wit*) is enough
 “ to enable him to deal with such an Adversary.
 “ Nevertheless, there are many in the World, who
 “ are both call'd and accounted *Wits*, and really
 “ are so ; which (one would think) should derive
 “ something of Credit upon this Qualification,
 “ even in the Esteem of this Author himself, or at
 “ least rebate the Edge of his Invectives against it,
 “ considering that it might have pleas'd God to
 “ have made him a *Wit* too.”

* Ibid. p. 299.

XVII. As things now stand, it may easily be seen, that Prosecutions for *Raillery* and *Irony* would not be relish'd well by the Publick, and would probably turn to the Disreputation and Disgrace of the Prosecutor.

Archbishop *Laud* has always been much censur'd for his malicious Prosecution of *Williams* in the *Star-Chamber*; among whose Crimes I find the following laid to his Charge: * *That he said all Flesh in England had corrupted their Ways*; that he call'd a Book intitled, *A Coal from the Altar* (written by Dr. *Heylin*, for placing the Communion-Table at the East-end of the Church, and railing it in) a *Pamphlet*; that he scoffingly said, that he had heard of a *Mother Church*, but not of a *Mother Chapel*, meaning the *King's*, to which all Churches in Ceremony ought to conform; that he wickedly jested on *St. Martin's Hood*; that he said the People ought not to be lash'd by every body's *Whip*; that he said, (citing a *National Council* for it) that the People are *God's and the King's*, and not the *Priest's People*; and that he doth not allow *Priests* to jeer and make *Invectives* against the People. And I humbly conceive, that such Matters had much better be suffer'd to go on in the World, and take their Course, than that Courts of Judicature should be employ'd about them. A Sentence that imply'd some *Clergymen* corrupt, as well as some *Laymen*, of whom *Laud* would only allow to have it said, that they had *corrupted their Ways*; a *Jest* upon *St. Martin's Hood*, which, according to *Ecclesiastical History*, cur'd *sore Eyes*; and a *Ridicule* upon a *High-Church Book* of *Heylin's*, by calling it a *Pamphlet*, tho' it was really a *Pamphlet*, as consisting of but seventy

* *Fuller's Church History*, Cent. 17. B. 11. Sect. 89. Paragraph. 10.

Pages in Quarto; seem less *wicked* and hurtful than disturbing, fining, and undoing Men about them. And the having some Concern for the People, that they should not be used as the Priest pleas'd; that the *People* belong to God and the King, and not to the Priest; and the not allowing the Priests to jeer and make *Invectives* against the People; seem all Errors fit to be born with.

Archbishop *Laud* was also thought guilty of an excessive Piece of Weakness in the Punishment of * *Archibald* the King's Fool, by laying the Matter before the Privy-Council, and occasioning him to be expell'd the King's House for a poor *Jest* upon himself; who, as he was a Man at the Head of the State, should have despis'd such a thing in any Body, much more in a *Fool*, and who should never have been hurried on to be the Instrument of any *Motion* against him, but have left it to others; who upon the least Intimation would have been glad to make their court to *Laud*, by sacrificing a *Fool* only to his Resentment.

XVIII. I could have entertain'd the Reader with a great Variety of Passages out of the Fathers of the Church, whose Writings are Magazines of Authority, and urg'd upon us upon all Occasions by Ecclesiasticks, and are particularly full of *Burlesque* and *Ridicule* on the Gods and Religion of the *Pagans*; in the use whereof they are much more unanimous, than in the Articles of their *Creed*. But that being a Subject too great and extensive for a Digression, I shall content my self with the few following Reflections; which will sufficiently evince, that the *Taste* of the Primitive Christians was like that of the rest

* *Rushworth*, Part II. Vol. I. p. 471.

of the World ; that they could laugh and be as merry as the *Greeks* and other *Pagans* ; and that they would take the Advantage of the *Pagans* weak Cause, to introduce *Ridicule*, which always bears hard upon Weakness and Folly, and must load them so as to prevent a Possibility of their being remov'd by another *Ridicule*.

These Fathers have transfused into their Writings all the Wit and Raillery of the antient *Pagan* Writers and Philosophers ; who it is well known wrote a great deal to turn *Paganism* into Ridicule ; most of which now exists no where but in the Works of the Fathers ; all Books of that kind being lost, except *Cicero's* Books of *the Nature of Gods*, and of *Divination*, and the Dialogues of *Lucian* ; both which Authors have been of great use to the *Fathers* to set them up for *Wits*, *Droles*, and *Satirists*. For a Specimen how well these antient *Pagans* could *drole*, and how much beholden we are to the *Fathers* for recording their Drolleries, the most remarkable, I think, are some *Fragments* of a Book of *Oenomaus* concerning the *Pagan Oracles*, cited and preserv'd by * *Eusebius* ; who has given us occasion to † regret the loss of this Work, as one of the most valuable Books written by the Antients on the Subject of *Oracles*, tho those Books were very numerous. And it is to be observ'd, that this Book and a great many, perhaps a ‡ thousand more, were publish'd in *Greece*, where the Imposture of *Oracles* greatly prevail'd, and great Wealth flow'd in, not only to the Priests of the *Oracular Temples*, but to all the Inhabitants of *Greece*, and especially to those who lived in the Neighbourhood of the several

* *Præp. Evang.* l. 4. p. 209--234.

† Fontenelle, *Historie des Oracles.* l. Dissert. c. vii.

‡ *Euseb. Id.* l. 4.

Oracular Temples ; who made a great Profit from the rich Travellers, that came from all Parts of the World to know their Fortunes. This shews the great Integrity and Fairness of the old *Pagans* ; who would suffer not only their supposed standing Revelation to be call'd in question, but a Revelation that brought in as much Money, as the Chapels, Churches, and Shrines dedicated to the Blessed Virgin, or to any of the Saints, do in the *Roman Church*, without calling any Man to Account for the Liberties they took ; who, as far as appears, were not expos'd ** to any Danger thereby. It is also to be observ'd, that the merry †† *Epicureans* were none of them ever prosecuted, and that *Epicurus* himself died quietly at Athens in a very great old Age.

But the Book, which the Fathers made the most use of, was that arch, sly, and drolling Performance, now lost, of *Evemerus*, which he intitled, *A sacred History* : wherein he gave an historical Account of the Birth, Country, Lives, Deaths, and Burials of the Gods. This Work was translated into *Latin* by that arch Wag *Ennius*, who himself has most ingeniously ridicul'd several Impostors or very grave Persons, in a remarkable Piece of Poetry, which I shall give my Reader in *English*.

“ I value not a Rush the *Marſian Augur*,
 “ Nor Country-Fortune Tellers, nor Town-Star-Gazers,
 “ Nor juggling Gypsies, nor yet Dream-Interpreters :
 “ For, not by Skill or Art, are these Diviners ;
 “ But superstitious Prophets, Gueſſers impudent,
 “ Or idle Rogues, or craz'd, or mere ſtarving Beggars.
 “ They know no way themſelves, yet others would direct ;
 “ And crave a Groat of thoſe, to whom they promiſe Riches :
 “ Thence let them take the Groat, and give back all the reſt.

** *Baltus*, Suite de la Reponſe a l'Hiſ. des Oracles, p. 283.

†† *Ibid.*

XIX. Wherefore I cannot but presume, that an Attempt to make a *Law* to restrain *Irony*, &c. would prove abortive, and that the Attempt would be deem'd the Effect of a very partial Consideration of things, and of present Anger at a poor Jest; which Men are not able to bear themselves, how much soever they abound in *Jests*, both of the *light* and *cruel* kind, on others: tho for my own part I concur heartily with you in making such a *Law*, and in leaving it to a Person of your *Equity* to draw it up, craving only the Liberty to propose an Amendment or Addition, viz. that you would be pleas'd to insert a Clause to prevent *Irony*, *Ridicule*, and *Banter*, from invading the Pulpit, and particularly to prevent pointing out *Persons of Men** from thence, and reviling them, as also reviling whole Bodies of Men: For whatever is immoral in Print, is, in my Opinion, immoral in the Pulpit. Besides, these things seem more improper in the Pulpit, than they can be in Print: because no *Reprisals* can be made in the former, as in the latter Case; where they, or the Fear of them, may give some Check to the Disorder, and reduce things to a tolerable Temper and Decency. If, in order to justify my Motion, it could be thought necessary or proper here to give a Detail of ridiculing and ironical Passages, taken from Sermons against particular Men, and Bodies of Men, and their Doctrines, you cannot but know how easy it would be to fill a Volume with them, without going to Authors, who have occasionally produc'd abundance of them. And I will only mention here a Passage in a *Volume of Sermons*, just now publish'd, of a well known *High Divine*, the Reverend Mr. Wil-

* Bp. Hoadley's *Answer to the Representation*, &c. Pref. p. 12.

William Reeves, made famous by his *Translation* of some *Apologies of the Primitive Fathers*, which gain'd him the Applauses of a great many *High Men*, and particularly *Hickes*, *Dodwel*, and *Nelson*, &c. and a Recommendation from the last to the Queen, who in the latter end of her Reign made him *Chaplain in Ordinary*, and obtain'd for him a considerable Preferment. This Gentleman, attacking Bishop *Hoadley's Sermon of The Kingdom of Christ*, says *, " In these last Days we have been
 " taught to be as indolent and unconcern'd as
 " possible in the Service of God: A noted *Novellist*
 " [Bp. *Hoadley*] among many other odd *Engines*,
 " hath invented one, to pump out all Devotion
 " from Prayer, and make it a *Vacuum*. Instead of
 " the old fervent, affectionate way of Worship-
 " ping, he hath substituted a new Idol, a Vanity, a
 " Nothing of his own, a calm and undisturb'd *Ad-*
 " *dress to God*.—— The *Arrows* and bitter Words
 " Mr. *Hales* hath levell'd against Rome only, our
 " Right Reverend hath pointed a-new, and shot
 " them full against the Church he superintends,
 " and with all the Force of inbred, fanatick Fury.
 " And by this time surely it is well known, that
 " he is a very warm Man in every thing, but his
 " Prayers."

XX. Instead of addressing the foregoing Papers to you, I could have address'd them to several others; who of late have thought fit to recognize the Right of Men, to examine into, and judge for themselves in all Matters of speculation, and especially in Matters of mere Religion, and to publish their Reasons against any Opinions they judge erroneous, tho' publickly receiv'd in the Country where they live, provided they do it seri-

ously and gravely: which is a noble Progress in Truth, and owing to that glorious Liberty, and Freedom of Debate, that we enjoy under our most excellent Princes; and which extorts it even from them, who, to have some Credit in the World, are forced to own, what would discredit them to go on to deny, among all who have any degree of *Virtue, Sense, and Learning*. But I was determin'd to address my self to you, as a Person of more remarkable *Moderation* than ordinary in your *Letter to Dr. Rogers*: And one, who had, long before, in your *Defence of the Constitution in Church and State*; in answer to the *Charge of the Nonjurors, accusing us of Heresy and Schism, Perjury and Treason*, "valu'd || and commended the Integrity of the Nonjurors in declaring their Sentiments:" and who, tho you justly charge those of them you write against, "as attacking us with such "uncommon Marks of Violence*" as most plainly "intimate, that no Measures are intended to be "kept with us by them in the Day of their Prosperity, who in the Day of their Adversity, even "when they are most at Mercy, cannot refrain "from such raging Provocations; but when reduced to the Necessity of taking Quarter, profess "most plainly they will never give it:" Yet as to these Enemies, who would destroy our Church and State, and † "revive upon us the Charge of *Heresy and Schism, Perjury and Treason*, Crimes of "no small figure either in the Law or in the Gospel," you only say, that "if you may have "leave to borrow a Thought from ‡ one of their "own most celebrated Writers, you would tell "them, that *the Blood and Spirits were made to rise "upon such Occasions*: Nature design'd not, that

|| Page 2.

* Page 1.

† Page 4, 5.

‡ Mr. Collier.

“ we should be cold or indifferent in our manner
 “ of receiving, or returning, such foul Reproaches.”
 This is great Moderation, and such as I heartily
 approve, being dispos’d to forgive the Punishment
 due by Law to any Fault, when the Non-execu-
 tion of it will not overturn the Government. And
 I am willing to hope, that since you can think
 that such bitter Adversaries to you, as these li-
 centious *Jacobites* are, should only be smartly re-
 plied to, and not be prosecuted by the Govern-
 ment, you will, upon Reflection, think, that a
 merry, good humour’d Adversary should be treated
 as well.

Tho I have endeavour’d to defend the Use of
Ridicule and *Irony*, yet it is such *Irony* and *Ridicule*
 only as is fit for polite Persons to use. As to the
 gross *Irony* and *Ridicule*, I disapprove of it, as I do
 other Faults in Writing ; only I would not have
 Men punish’d, or any other way disturb’d about it,
 than by a Return of *Ridicule* and *Irony*. This I
 think fit to conclude with, more to prevent Mis-
 representation from others, than from you ; whom
 I look on to have too much Sense and Integrity to
 mistake or misrepresent me.

I am Yours, &c.

F I N I S.

"we should be cold or indifferent in our manner
"of receiving, or returning, such foul Reproaches."
This is great Moderation, and such as I heartily
approve, being dispos'd to forgive the Punishment
due by Law to any Fault, when the Non-execu-
tion of it will not overturn the Government. And
I am willing to hope, that since you can think
that such bitter Advantages to you, as these in-
centious Jacobites are, should only be fairly re-
plied to, and not be prosecuted by the Govern-
ment, you will, upon Reflection, think that a
merry, good humour'd Adversity should be treated
as well.
Tho I have endeavour'd to defend the Use of
Ridicule and Jeany, yet it is such Jeany and Ridicule
only as is fit for polite Persons to use. As to the
gross Jeany and Ridicule I disapprove of it, as I do
other Faults in Writing; only I would not have
Men punish'd, or any other way disturb'd about it,
than by a Return of Ridicule and Jeany. This I
think fit to conclude with, more to prevent Mis-
representation from others, than from you; whom
I look on to have common Sense and Integrity to
mistake or misrepresent me.

I am yours, &c.

F I N I S

